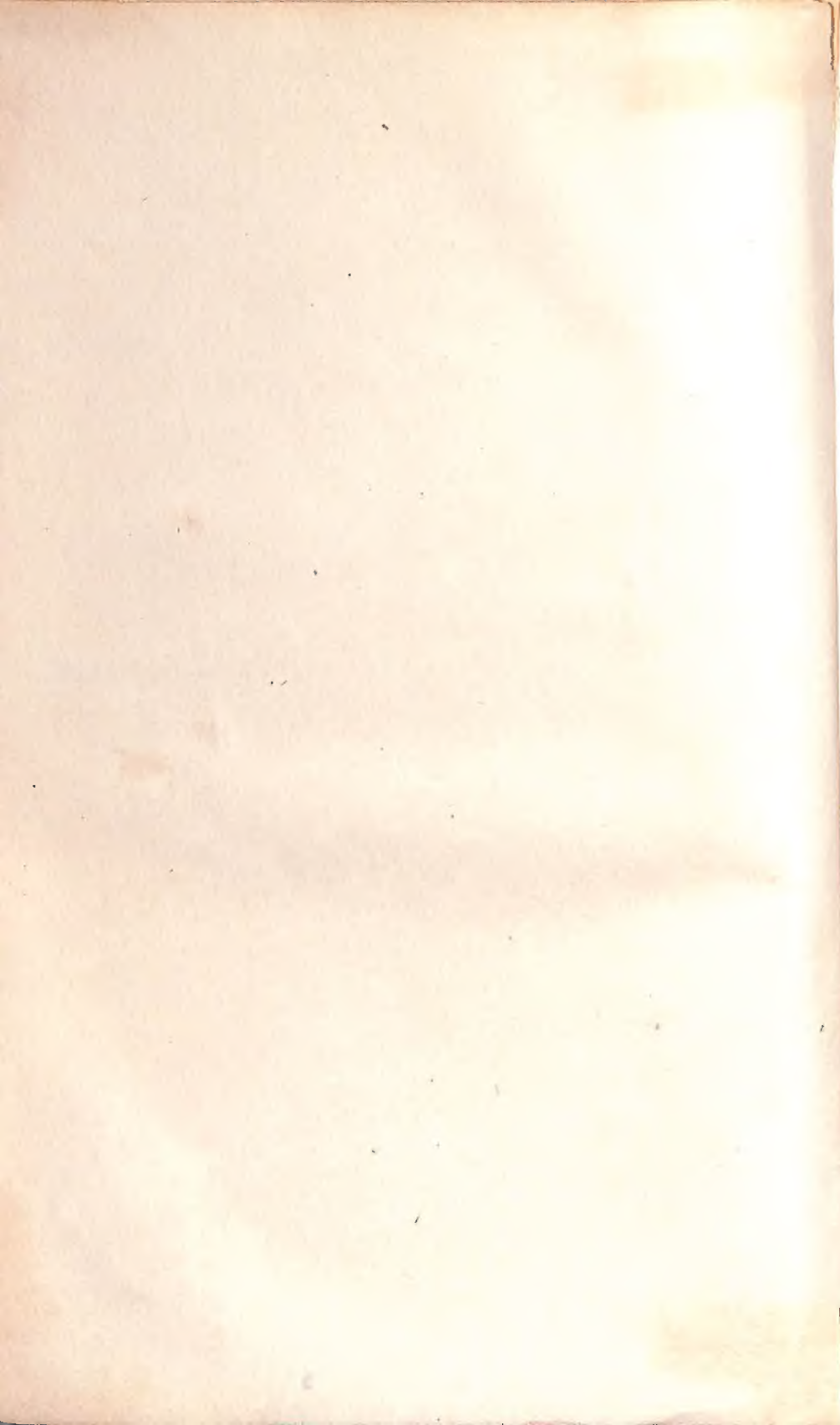


REVIEW OF THE LITERATURE







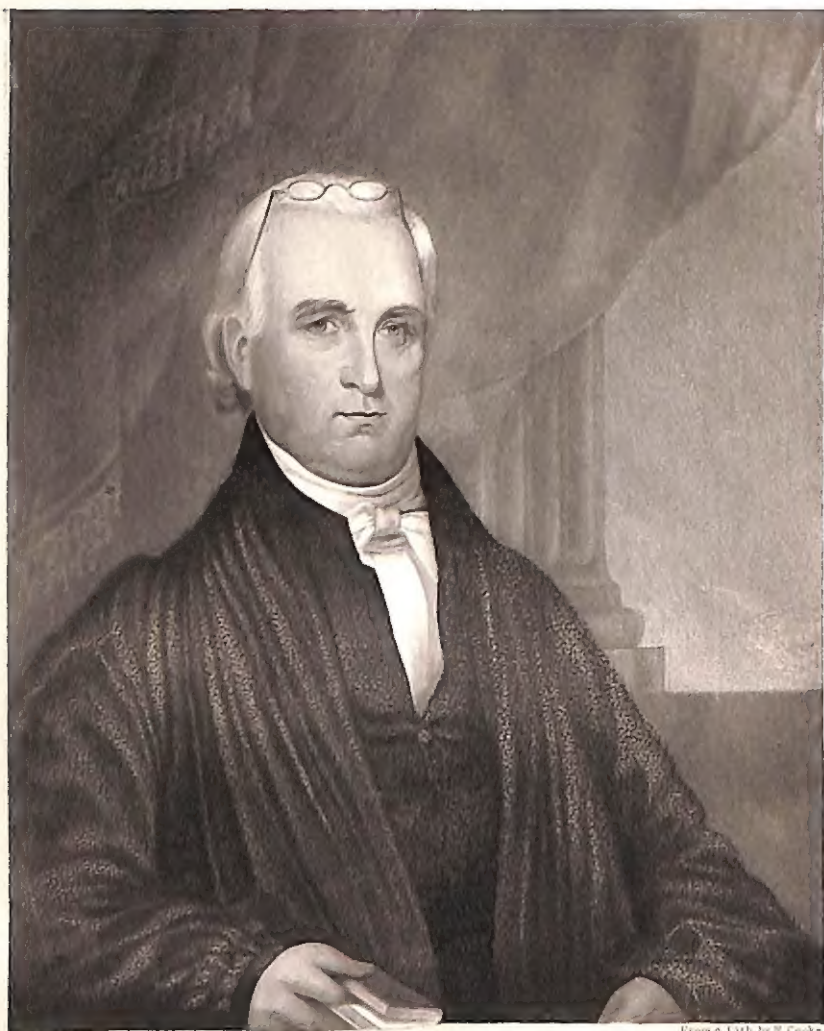












Engraved in *Manténo Noire*.

From a Lith. by R. Cook.

*John Brodhead*

BORN OCTOBER 23<sup>rd</sup> 1770 DIED APRIL 7<sup>th</sup> 1858 AGED 67

THE

*Mr. Truslow*

*for Col. Sheep*

*Mrs. Sibley*

# GUIDE

TO

# HOLINESS.

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EDITED BY REV. D. S. KING.

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VOLUME XV.

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*Random*  
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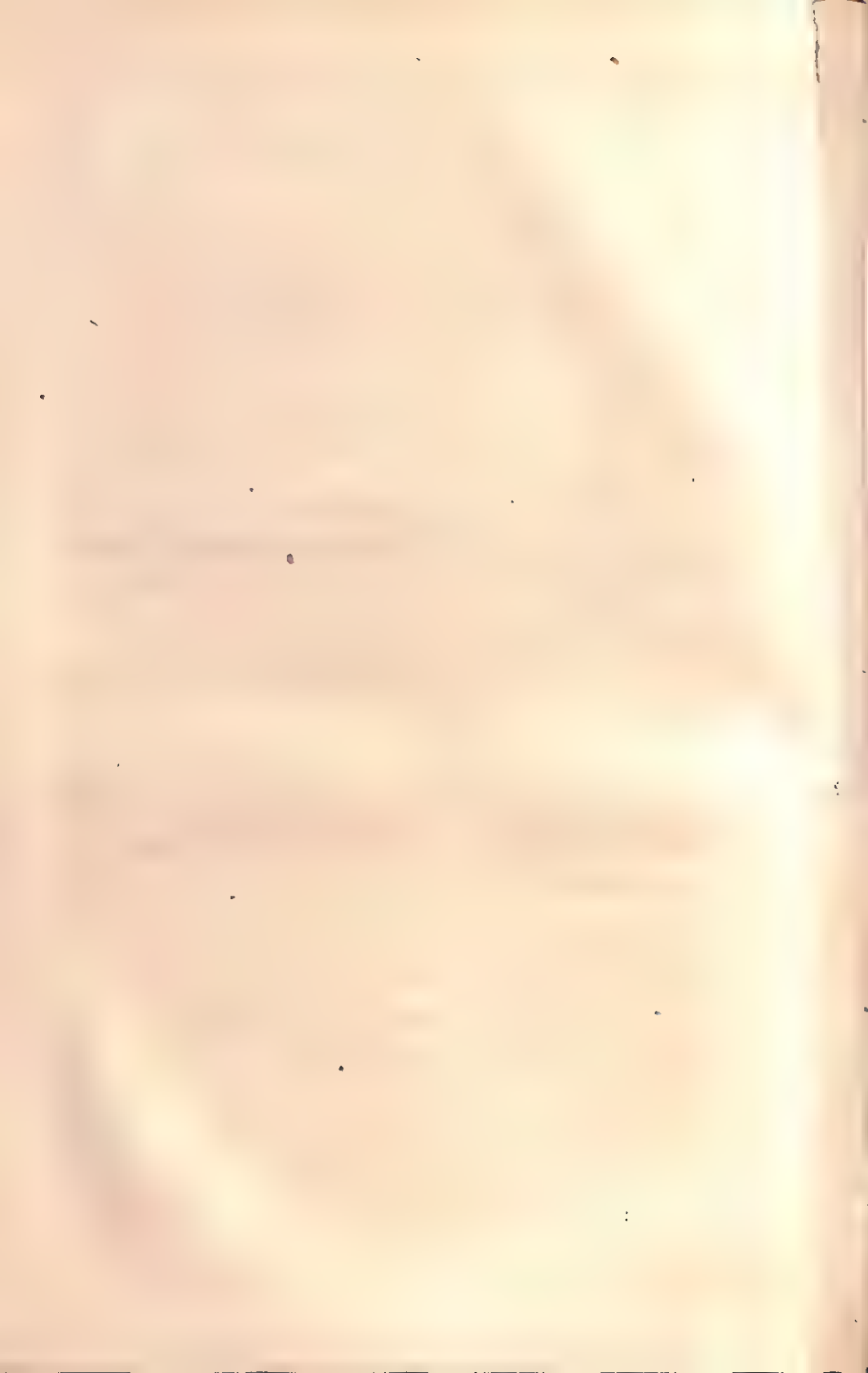
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# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 15.

### ON THE UNIVERSALITY OF THE LAW OF PROVIDENCE.

THE law of Providence, suited to man's moral capacity, and therefore less strict or rather less inflexibly coercive than the natural law, nevertheless extends to every individual, and to every position and act. Without delaying its operation for a single day, it indicates man's locality in the very beginning of his existence. In combination with the 'natural or physical law, it places him in the cradle under the eye of his father and mother. Helpless, but not unprotected, it is the watchful hand of Providence, using more or less of earthly instrumentality, which feeds him, clothes him, teaches him. It is Providence also, as he exchanges childhood for youth and thus gradually enlarges the boundaries of his habitation, which scatters both flowers and thorns in his path; the one to cheer him to activity and duty, and the other to warn him of danger and deter him from sin. From the early locality of the cradle and the parental hearth, from the lines drawn around him by the domestic circle where he is first placed, he never moves a step, he never goes, and never can go, except by the same providential permission, or in opposition to that permission. The law of God, which is only another name for the law of Provi-



dence, is upon him ; holding in respect his moral freedom, it is true ; but still strict in its claims, unerring in its application, full of wisdom as it is of goodness.

2. It is one of the first principles in the doctrines of holiness, that men should remain patiently and quietly where God has placed them, until they receive from himself the intimations of departure. It was thus that Jesus grew up in the humble retirement of a carpenter's family, a brother among brothers and sisters, obeying his parents in love, eating and drinking at their common table, sympathizing in their joys and sorrows, laboring daily with those who were brought up in the same form of labor, and regarding the yoke of his earthly position as entirely light and easy, because it was the yoke of his heavenly Father's providence. He remained there till that unerring providence, arranging around him other circumstances, and arousing within him desires corresponding to those circumstances, led him forth from the quiet home of Mary and Joseph, to the trials and duties of a new position ; to persecution and death. How different was his conduct from that of the rebellious and unhappy youth, of whom he has given an account in one of his affecting parables. The prodigal son, in the pride of self-wisdom and self-will, demanded his share of his father's goods before the time, which was rapidly drawing nigh, when the law of Providence would have freely offered them. As he went forth in violation of the providential law, which required him to wait till a later period, he went forth without the presence and approbation of the God of providence, and found in the famine and wretchedness of a distant land that sure retribution, which always follows any movement made in our own strength and choice.

3. The first position, then, in which man is placed by him, who overrules all things in goodness, is that of dependence and guardianship within the limits of the family circle. Gradually the hand of Providence opens the door, and he goes out ; but it is only into another department, or perhaps we should say into another line of demarcation, drawn by one who is invisible. As the child advances to youth, and from youth to manhood, and as he acquires the wisdom of maturer age and the increased strength of virtue, he is invited, under the guidance of that unseen Power who proportions our trials to our strength, to different and perhaps more responsible scenes and duties. The hand, which at first restricted him to his father's home

and prescribed its limited duties, now points him to a wider sphere of endurance and action, as well as of joy and sorrow. Hidden in the vast and impenetrable future, no one can tell beforehand what that sphere will be. He may be called to labor in the field or the workshop; and with his shepherd's staff or his plough he may be either the master or the servant. He may be employed as the humble teacher of children in the elements of knowledge, or may be constituted a law-giver in the halls of a national legislature. He may be the physician of the sick, and eminent in the gifts of healing; or he may himself be the inmate of a hospital, and administered to by others, through long years of pain and despondency. To-day he is on a throne — to-morrow in a prison.

4. As we have no foresight, so we have no power in the arrangements of our providential allotment. It is one of the secrets which rests with God. Men may reason upon the matter as they will; but the simple and sublime fact remains. God's unerring hand has marked out the lines of our habitation. He builds up one, and casts down another. It does not depend upon man's talents, nor upon his education, nor upon his wealth, nor upon his friends, nor upon any thing else that is human, what he shall be, or whether he shall be any thing; where he shall go, or whether he shall go any where; but upon God alone. "A man's heart," says Solomon, "deviseth his way: but the Lord directeth his steps;"\* — that is to say, if he is *willing* to be directed. It should never be forgotten, that God, although he orders all things, and has prescribed to every one the bounds of his habitation, will never violate the moral liberty he has given, nor compel an acquiescence, which is acceptable only so far as it is voluntary.

5. In connection with what has been said, there are a number of remarks yet remaining to be made. And one is, that the enclosure of Providence, the place of his habitation which God has chosen for him, is a man's *only true home*. There is no other; there can be no other. Let no sigh arise from his bosom; let no tear escape him, because his dwelling place, rough hewn, perhaps, and built upon the rocks, is less beautiful than his neighbors. Of one it can be said, "his lines have fallen to him in pleasant places, and he has a goodly heritage." Of another it can be said with equal truth, "his house is

\* Proverbs 16: 9.

left to him desolate." Nevertheless, if he stands within the demarcations of Providence, he occupies the place which the highest wisdom could design for him; he stands in his own true home, and he has no other.

6. Another remark is, that within the lines of Providence there is protection to those *who believe*. It is not safe for man, in violation of God's arrangements, to move beyond the line which God has marked out for him. It is not safe for him to have the smallest desire to go beyond it, or even to cast a look beyond it. Beyond this high and real barrier, real though erected by an unseen hand and invisible to the outward sight, there are temporal and perhaps spiritual riches, which are not ours, and which we are not allowed to reach after. The wealth, which is beyond that line, is destined for the possession of others. The crown of earthly honors, which shines beyond that limit, is not destined for our heads. Public religious instructions, no matter how rich and how true, which are given by religious teachers beyond that limit, are designed for others and not for us. Even the private society of religious persons, however devoted they may be, is interdicted when it can be had only in violation of the divine limits. We must thus sacrifice the richest privileges and gifts, both spiritual and temporal, to the arrangements of Providence, in order that we may retain and enjoy, what is infinitely more valuable, the God of providence. Keep with God in God's place, and thou shalt not only find inward riches, but inward and outward safety. The lines drawn around us by the providential law, constitute "a holy city," "a new Jerusalem," to those who dwell in it in faith, and who take God as their everlasting light. To such, contented with their allotment, whatever may be its temporal aspects, God will never fail to yield his presence and protection.

7. Another remark to be made, is this. In order to keep the mind in that spiritual seclusion, which is implied in being truly united with God, it is not necessary that we should quit our ordinary duties, and separate from our fellow men. If the solitary places of forests and mountains are not interdicted, it is certain that they are not absolutely necessary. The man is in the true seclusion, the true spiritual retirement, who is shut up in the enclosures of Providence, with willingness and joy in being so. When we are in harmony with Providence, we are in harmony with God; and harmony with God implies all that



seclusion from the world which is necessary. This is the true solitude. In its external forms, it may be more or less. It may restrict us to the limits of a sick chamber; it may compress us within the walls of a prison; it may lead us for a time to the most retired and lonely place of meditation and worship; or it may allow us, on the other hand, the widest range of business and intercourse, and mingle us with the largest multitudes of men. But whether its lines are stricter or more expanded, it is the true solitude, the place of retirement which God has chosen, the select and untrodden hermitage where the soul may find and delight itself with its Beloved.

A. K.

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For the Guide to Holiness.

## EVERY THING A HELP IN THE DIVINE LIFE.

NO. 5.

### INTERCOURSE WITH THE WORLD.

MOST Christians seem to calculate on finding God in the closet, and loving him in the world. Hence they naturally conclude that the necessity they are under of mingling with the world in the way of business and social intercourse, is, and must be, a great hinderance in the divine life. They look almost with envy on those whose lot it is to live in retirement, exempt from the dangers incident to a daily contact with their fellow men. They often say to such, "It is easy for you to be spiritually minded, but if you were situated as we are, you would find it impossible."

To be alone with God is indeed blessed; so it is *to be with God* any where — in the family circle, or in the crowd. It is the lot of most people to mingle more or less with their fellow beings, and many are so situated that they can seldom be alone. Can it be, that our Father has arranged things in this way on purpose to throw obstacles in our path? Would he have placed his children in families, in neighborhoods, in various associations, and in business and political relations, just to bring them into a snare and a trap? Is all true goodness shut up in the hermitage, the cloister, and the sick chamber? If so, then religion is all a thing of sentiment and theory, but with nothing in it of the practical. Our Savior says, "The first and great commandment is, Thou shalt love

the Lord thy God with all thy heart ; and the second is like unto it, thou shalt love thy neighbor as thyself." Obedience to the second naturally flows out of obedience to the first, but how is it to find expression in solitude. I may love my neighbor as myself, but if I have no communication with him, he will never know it, and be never the better or happier for it. Intercourse with the world in all the various relations of life — in business, in pleasure, and in affection — is among the "things present," which are *ours*. It forms no exception to the general rule. This is another of those real helps, generally misnamed hinderances.

"But," says the man of business, as he wends his way homeward at the close of a day in which he has had to come in contact with all sorts of people, "I do n't find it so. I enjoyed a season this morning of reading the word and prayer, and felt some good desires and some right purposes springing up in my heart ; but seeing so many people, and talking about so many things, has driven every good thought out of my head. Instead of gaining ground, I am farther off from heaven than I was this morning." His wife too, makes a similar complaint. "It is necessary," she says, "that I should be in the midst of my family nearly all the time ; and then, we are so situated, that we must have a great deal of company. I don't know how it may be with others, but I am sure I am not able to preserve a constant recollection of God while in the midst of my family and friends. And when at night I find myself alone, and begin to review the day, I perceive I have been thinking of everything but God, and trying to please everybody but God, and that in my family and with my friends, I have talked of every thing else but God. There is a weight on my spirits, and a dimness in my perceptions of truth and duty ; a mist has been rising up between me and my Savior, which I have neglected till it has become a cloud."

It would not perhaps be too much to say, that this is not the general experience of those who call themselves Christians ; it is, at least, but too common. Is there no remedy ? Are we a company of pilgrims, passing through this world, all jostling and hindering each other ? Surely it ought not to be so, and when our hearts are right with God it will not be so. Let us now look at some of the ways in which intercourse with the world is designed to aid our religious progress.

1. *It is a salutary discipline* ; it calls into action several graces which could not be exercised in solitude ; such as meekness, forbearance, patience, self-denial, courtesy, kindness, and charity. These graces brighten and strengthen, by constant use, and therefore we ought to welcome the frequent opportunities for their exercise, afforded by our intercourse with the world. How can I exercise charity except by

mingling with those who are the appropriate objects of it? How shall I exercise meekness unless I am in the way of receiving provocation? But if when I meet with any thing provoking I am enabled, through grace, to take it patiently, then is the soul greatly strengthened in faith and courage. And so of all the rest.

2. It aids us in gaining *self-knowledge*. In the failings of others, we may often read our own. Contact with the world, shows us what spirit we are of; and in society only, can we learn how far we are really possessed of the graces above named. For instance, I may imagine I should be meek under provocation—I may resolve to be so,—but I cannot be sure that I have the grace of meekness till I am brought to the test. I may think I love my neighbor as myself, but it is only by watching my feelings when our interests conflict, or our opinions differ, or our tastes vary, that I can really know. We may in the retirement of the closet look out upon the human family with a kindly feeling, and think we wish them well, but we cannot be sure whether it is true benevolence, or only an amiable sentimentality, till we actually come in contact with the persons which compose it, and find some of them ignorant, some ill-bred and disagreeable, some narrow-minded and contracted in their views, wanting in everything noble, generous, and refined, some dull and indifferent and every way uninteresting, some cold and heartless, some utterly degraded. *Sentiment* will not endure all this—true love will; the one looks upon all these with disgust, the other with tenderness and pity.

3. We have high authority for saying that, “The proper study of mankind is man.” This study can be pursued only by mingling with the world. There is a great deal to be learned there, which cannot be learned anywhere else; and it is a sort of knowledge of much practical utility, for which no amount of book-knowledge can be advantageously substituted. We observe the mistakes and faults of others, and learn to avoid them; we see what is excellent, and imitate it. We may learn something from every body—something to do, or something to avoid doing. There are examples and beacons on every hand.

4. Intercourse with the world has a tendency to *draw us out from ourselves*. Too much solitude goes to nourish the life of self. It is not good to have the mind’s eye filled and exclusively occupied with visions of self-improvement. There are those who spend nearly all their time in study, without making any use of their acquisitions. They enjoy the investigation and contemplation of truth, but do little or nothing in the way of communicating it to others. They live so much within themselves, that they almost forget the world without, or they will not mingle with it for fear of being contaminated. What is this but a refined sel-

fishness? It is as if physicians should refuse to visit in those districts where the diseases were infectious.

5. Contact with the world brings our sympathies into exercise. If we lived always alone, we should be in great danger of growing cold-hearted. Suffering humanity has a claim on our sympathies, which we shall not be likely to meet, except so far as we are eye-witnesses of its sufferings. We are commanded to weep with those who weep, and rejoice with those who rejoice; we can do this only by mingling with the weeping and the rejoicing. The recluse will not be likely to have "the sweet gift of feeling the things of the flock of Christ as if they were his own;" he will not taste "the delight of mixing himself up with the people of God, and considering their benefits as his." How much he loses!

6. The command of the Savior is, "Let your light so shine, that men may see your good works, and glorify your Father who is in heaven;" and he adds, "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." The Christian, by living in the world, and acting well his part in it, gives others the benefit of his good example. Who can measure his influence in this respect? *The unconscious influence* of each Christian is great — greater, perhaps, than the results of his direct efforts. When a good man dies, society feels his loss; but it is more what he *was*, than what he *did*, which makes his loss so severely felt, and makes his memory so precious.

7. The fact that there are many eyes upon us, is a salutary check. Christians sometimes feel annoyed by the consideration that they are surrounded with those who watch for their halting. But though the world is strict with us, it does not, generally, require too much. The Christian sometimes forgets to watch, *but the world never does*. The reflection of this will often spur him on to duty, when through drowsiness of spirit, he fails to feel the force of other considerations.

8. Intercourse with society affords constant opportunities for doing good. If we always keep this in view, we shall be a blessing to the world, *and the world will be a blessing to us*. The most effectual way of securing ourselves from the dangers of worldly company, is to be intent on doing them good. Then we shall not only escape harm, but our efforts to do good will be attended with a most favorable reaction on our own souls. As liberality blesses the soul of the giver, so does every other effort to do good. The Christian, who is wholly devoted to God, does not find society a snare to him. His mind is absorbed in divine things, and "out of the abundance of the heart the mouth speaketh." When this is the case, it is apparent, and the world will listen.

They like to hear a man talk about that of which his heart is full, and sincerity is every where respected. Let Christians then be filled with love to God and man, and be affectionately and honestly intent on doing good every where, all the time, to every body, and they will grow in grace faster, a great deal, than they would shut up in a cloister. Their social virtues will be kept bright by constant use; and they will be happy in the continual effort to make others happy. They will be taught of God how to combine the contemplative and active styles of piety. *This beautiful combination* has not as yet been much seen in the church; but it is to be. Undoubtedly, it is this type of piety which is to usher in the millenium.

Child of God, do you find the social intercourse of life a snare? Instead of your making an impression on the world, is the world making an impression on you? Then something is wrong. Perhaps you have been attempting to act too much on the defensive—just trying not to do any harm. It is much safer to act on the aggressive. Simply to “take heed to yourself” is not enough; you must go out of yourself, and take heed to others; intent on doing good, every where, at all times—that is, as God by his spirit shall prompt, and by his providence open the way. But let the claims of society be met, friends enjoyed, benevolent associations entered into, political and business relations sustained, and a public spirit cherished, all on the principle of entire consecration—*never forgetting Whose we are, and Whom we serve.*

S. J.

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For the Guide to Holiness.

## DIRECTIONS FOR PERSONS WHO ARE DESIROUS OF LIVING A HOLY LIFE.

[The following directions and rules of holy living are found in the writings of Genhard Tersteegen, a devout preacher and writer of the last century, resident in Germany. He was a decided and able advocate of the doctrine of present and entire sanctification. His writings are but seldom met with in this country.]

1. Remember that your house and your hearts ought to be *a habitation of the Lord Most High*. The Lord Jesus himself will be your superintendent and patron, and his holy angels your companions; judge therefore yourselves, with what devotion, serenity, sim-

plicity, and sincerity, you ought to conduct yourselves, both inwardly and outwardly, in the sacred presence of the Lord, if you desire that he should abide with you and in you, and if you wish to continue to participate in his divine favor and blessing, both as respects body and soul.

2. Your calling is sincerely to forsake the world and its spirit — to die continually to your corrupt nature, and all the life of self, and to converse night and day with God in your hearts, in the exercise of true prayer. How holy and blessed is your vocation! Give yourselves up to it cordially, and with great fidelity. This is your aim; be this also your constant employment.

3. Do not pray merely at certain times, but wherever you are. And whenever you come together, (in the ordinary transactions of business,) strive to keep yourselves in a frame of fervent desire towards God, and in his presence; just as if each of you were alone in the house with God, yet without much external show and gesture. And when any one wishes to converse with another, be it either when at work, or on other occasions, let him previously think in his own mind, "My brother or sister is praying, I ought not to disturb him or her," in order that all unnecessary conversation, even on spiritual things, may be as much as possible avoided.

4. Again; pray much and speak little. O, let me particularly recommend to you that sacred, gentle, and peaceful silence which God and all his saints love so much! The spirit of loquacity is the bane of all religious society; the extinction of devotion occasions confusion of mind, is an abuse of time, and a denial of the divine presence. Love, obedience, or necessity, must influence the tongue to speak, else it should continue silent. Even in spiritual things; edify one another more by a holy walk than by a multitude of words. God dwells only in peaceful souls, and the tongue must be at peace also. Behold the fruit of sacred silence! It gives time, strength, collectedness, prayer, liberty, wisdom, the society of God, and a blessed and peaceful state of mind.

5. Love one another in sincerity as the children of God, and believe that you are beloved by each other, though nothing of it, and even the reverse be manifested. Let every one be beforehand with his brother in undissembled kindness, attention, and subjection, as though he did it to the Lord in all sincerity. Bear one another's



burdens, both of body and soul, as if they were your own. Be ever ready to serve each other gladly and in artless humility, and to wash each other's feet, so to speak, or in the meanest and most laborious offices.

6. Remember the important words of Jesus, "I came not to be ministered unto, but to minister." Therefore, under the consciousness of his own unworthiness, ought no one to expect the like from others; and in accordance with this sentiment, we ought never to believe that any creature shows us too little kindness, or wrongs us too much. Let every one really think respecting himself, that he is the most unfaithful, the most miserable, the most unsuitable, and the meanest of all; and hence he ought reasonably to desire to be little thought of, and forgotten by the rest. Be ready to give way to each other in all things. Let each one humble himself beneath the other for the Lord's sake; by this means, fervor and peace of heart will be obtained and preserved.

7. Avoid all suspicion. Give no ear amongst you to the accuser of the brethren, and suffer no wrath or bitterness to harbor in your breasts. Put the best construction upon every thing that may appear offensive to yourselves or to others. Look only at that which is good in others, in order that you may love it, and thank God for it, and imitate it. But do not remark their weaknesses, or if you observe them, commend them to God in prayer, and forget them immediately, unless it be your office to remember them. If any one be overtaken in a fault or crime against his brother, let him go immediately and confess his guilt in undissembled humility. Satan, by this means, will be trodden down under your feet, mutual love confirmed, and the favor of God be doubly re-directed towards you.

8. Seek nothing more than the moderate supply of your bodily wants, and beware of the subtle deceitfulness of riches. What have we to do with the world's poisonous trash? Are we not redeemed from the earth, and called to eternity? O, love and exercise that estimable virtue of the inward and outward poverty of Jesus, who careth for us! Love, for the Lord's sake, that which is little, mean, contemptible, disagreeable, and burdensome in every thing, in order that you may inwardly live unhindered in communion with God, and externally rejoice in the society of each other.

9. Flee from all selfishness, as the greatest bane of social life. Let no one desire any thing which he would not as willingly grant to his brother, even more readily than himself; for we are called to deny ourselves.

For the Guide to Holiness.

## RELIGIOUS CORRESPONDENCE.

No. 1.

Divine direction sought. The first step toward a nearer approach to Christ. Evidence of the inbeing of unbelief sought and found. An opposer renounces his scepticism. Salvation from sin obtained and retained by a momentary act.

I HAVE been asking divine direction and trust in endeavoring to meet the difficulties in your case. I may be assisted from on high; otherwise, I well know that the attempt will be useless. Most deeply and habitually do I feel the force of the Savior's words, "Without me ye can do nothing."

And now, dear friend, the first step for you to take toward a nearer approach to Christ, is to give up your unbelief. Unbelief is a sin. And O, how greatly dishonoring and displeasing to God is this sin! Only think, what temerity for mortals to doubt the word of the immortal Jehovah! The awful enormity of this sin may be inferred from the words, "He that believeth not, maketh God a liar." What more heaven-daring can be conceived of than this?

But you may ask, wherein do I indulge unbelief? Convince me that I am really indulging this traitor in my heart, and through the strength of almighty grace he shall at once be expelled, and never more shall the temple of my soul be defiled by his indwelling. Ah, my dear friend, he is so subtle in his workings, and in his lurkings so insidious, that like the father of lies, he transforms himself not unfrequently into an angel of light. Did his native deformity appear, I know you would with unutterable loathings long since have ejected him.

But let me ask you to go with me through a short process, and see if you do not detect this heaven-daring traitor's insidious workings. And if you see his work in your heart, you will of course know that *he is there*, and however painful the knowledge of his indwelling may be, it will surely be better to know it; for there is one for you, stronger

than the strong man armed, and through his power you may expect to have this fiend expelled out of your heart.

And now let me ask, have you not for weeks, aye, even for months past, been endeavoring to present yourself a living (that is, continual) sacrifice to God *through* Christ? Why have you not believed the sacrifice holy, acceptable? Had you believed this, you would have entered into rest. Then why, I again ask, have you not entered in? Because of unbelief! Were you permitted to hear the voice of God in tones of thunder from the highest heavens, proclaiming an offering presented through Christ, "holy, acceptable," you would not think of doubting it. This is because you are not willing to believe the *Word* of God unless it is attended with the further confirmation of signs and wonders.

Ah! dear friend, do you not now perceive that the same vile monster which crucified your Lord has still a foothold in your heart? Yes, your Savior is as truly saying to you, as he said to the unbelieving Jews, "Except ye see signs and wonders ye will not believe." Yet with them you may also be assured that no sign shall be given. Now do you not perceive that if a sensible manifestation of the acceptance of your offering were given, that *faith* on this point would not be needful? Yet you say that you expect to receive the blessing by *faith*. You see the contradiction. It is through *faith*, a present reliance on the Savior to save you, that you are to be brought into the enjoyment of salvation from all sin. You already feel that you are partially saved, yet how are you thus far saved but by virtue of a present trusting in Christ to save you? You are deeply conscious that you cannot in any degree save yourself; and from the extremity of the case, you are driven to venture on Christ—and to the degree that you do this, to this degree precisely he *saves* you. A friend, in conversing with a minister who opposed the doctrine of salvation from all sin in this life, kindly presented the following inquiries to the opposing brother. "Do you think Christ could save you from sin *one moment*?"

"Yes."

"Well, if he could save you one moment, do you not think he could save you two minutes?"

"O, surely he could."

"If he could save you two minutes, why could he not save you five minutes—an hour—a day—a week—a month—or a year, if you would only continue to trust in him?"

The opposer gave up the point here, and saw that not to trust in the power of Christ, now and continually, was sinful, inasmuch as it was limiting the Holy One of Israel.

I trust that you will now say that your way is clear, and that you will begin to act in accordance with your present convictions of duty. You acknowledge that unbelief is a *sin*. Then from this moment renounce this with all your sins. Trust in Christ to save you from all sin this moment, and you are now saved. If you would continue in the enjoyment of this salvation, you must *continue in the act of trusting and believing*. You breathe now, and without anxiety trust the Giver of life for power to inhale the vital air yet again and again; and by this act, you are momentarily sustained in natural existence. And thus in a continuous act of reliance, and in ceaseless dependence, are you empowered to live a life of faith in the Son of God.

This moment he is saying, "Come, for all things are now ready. Look unto *me*, and be ye saved, all ye ends of the earth." Have you not been looking unto yourself, feeling that a greater fitness must be induced before you venture wholly on Christ for the performance of this great work. O, this is a vain endeavor. It is Christ alone who can work in you that which is well pleasing in his sight. O, look to him, and trust in him; who in the greatness of his ability, performeth all things for you.

One has said, by this we may know whether we are seeking the blessing by faith or by works. If by works, something must be done *first*; we must be or do thus or so, *before* we come to Christ to save us. But if we are expecting to receive the blessing by faith, and are expecting Christ alone to save us, then we will look for it *now*, and *just* as *we are*.

For the Guide to Holiness.

## A CHRISTIAN DESCRIBED.

[Continued from page 32, vol. 13.]

He has gained a complete victory over *self-will*, a sin peculiar to an unsanctified state. It clings closely to unsanctified hearts, and much effort is required for its total destruction. To be holy, is to be perfectly resigned to the will of God in all things. Self-will is setting up our own will, and giving it the preference to God's will. It is the exaltation of self, while God is rejected and dishonored. Thus with many, *self* is made the rule and standard of action, while the will of God is almost totally disregarded. Submission to God is averse to our corrupt hearts, and

hence it is a hard and difficult lesson to learn. It should be earnestly sought and obtained ; for without it, " no man shall see the Lord." Well does the poet say :

" Wherefore to thee I all resign ;  
 Being thou art, and Love, and Power :  
 Thy only will be done, not mine !  
 Thee, Lord, let heaven and earth adore !  
 Flow back the rivers to the sea,  
 And let our all be lost in thee ! "

It is quite apparent that with a large proportion of professing Christians self-will is the ruling principle of action. Imagining that they are right, every body else must submit to them ; and even the plain, revealed will of God is set aside as being of but little importance. They often plead that they are governed by conscience, when it is nothing but obstinacy. The workings of this governing principle, it is true, are more observable at some times than at others. In prosperity, it frequently appears that God has universal submission, but when adversity comes, self-will seems to reign uncontrolled. When the Lord smiles, the language is, " Thy will be done ; " but when He seems to frown, it is, My will be done. Now it is evident that so long as this principle remains, the heart cannot be entirely sanctified. Self-will must be given up entirely. God's will must be our will. To this we should always bow with entire and cheerful submission. But the inquiry may be made, Is it possible to be so entirely saved from sin in this world, as to always yield perfect submission to the will of God ? Undoubtedly, it is. Place the perfect Christian under the most peculiarly trying circumstances, and all is right. Does he lose friends, property, health, &c., no murmurings or unjust complaints are heard. He can sing :

" Give joy or grief, give ease or pain,  
 Take life or friends away,  
 But let me find them all again  
 In that eternal day."

And even in prospect of a sudden or an early grave, he can exclaim, " Thy will be done ! " O, how blessed thus to live, and how triumphant thus to die ! He feels that " All things work together for good to them that love God." He can say with Job, " The Lord gave, and the Lord taketh away, and blessed be the name of the Lord ! " Mr. Charles Wesley has beautifully described the absolute resignation which characterizes the perfect believer, in the following lines :

"To do, or not to do; to have,  
Or not to have, I leave to thee;  
To be, or not to be, I leave;  
Thy only will be done in me.  
All my requests are lost in one:  
Father, thy only will be done.

Suffice that, for the season past,  
Myself in things divine I sought,  
For comforts cried with eager haste,  
And murmur'd that I found them not:  
I leave it now to thee alone;  
Father, thy only will be done.

Thy gifts I clamor for no more,  
Or selfishly thy grace require,  
An evil heart to varnish o'er;  
Jesus the Giver I desire;  
After the flesh no longer known;  
Father, thy only will be done.

Welcome alike the crown or cross;  
Trouble I cannot ask, nor peace,  
Nor toil, nor rest, nor gain, nor loss,  
Nor joy, nor grief, nor pain, nor ease,  
Nor life, nor death; but ever groan,  
Father, thy only will be done."

Professing Christian, examine thy heart! Does self-will reign there? Do you feel its workings within prompting you to self-importance, and inspiring a disposition to lightly esteem the will of God? Does it make you troublesome in the church, always wanting your own way in every thing, despising the gifts and judgments of others? O, let self-will reign in you no longer! Seek its destruction at once. Pray earnestly that you might be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Nov. 17, 1848.

"Fear not, lest even if you gain, you should not keep a pure heart. Is it not easier for God to love and save from sin, a soul holy and all opposed to evil, than a heart still corrupt and lustful? Does God require you to do all in your weakness? Nay, answers the Spirit, 'I, the Lord, do keep it; I will water it every moment, lest any hurt it; I will keep it night and day.'"



For the Guide to Holiness.

DEAR BRO. KING: — In the 'Guide' we have the experience of God's children of various denominations, and to me, this is one of its most pleasing characteristics. I send you a poem, perhaps never published in this country; and ask, could Wesley, could Upham, speak more triumphantly than this Church of England divine?

E. M. B.

### DYING TO THE WORLD.

My soul lives but a stranger here,  
My country is the heavenly sphere;  
While God here wills my stay,  
His grace my powers shall sway;  
Death! when for me you are designed,  
But little work in me you'll find.

My all is God's possession grown,  
I nothing keep to call my own;  
If any self you see  
Remaining still in me,  
O! that had long ago have died,  
Had I the lurking ill descried.

Perhaps you'll at my body aim, —  
But that's devoted to God's name;  
God there is pleased to build  
A temple with God filled;  
Dare you to ruin that design,  
Which temple is of Godhead Trine?

By God's permission yet you may  
Dissolve this house built up of clay: —  
In ruin when it lies  
It glorious shall arise;  
And rise to a much nobler height  
Than the first temple — much more bright.

Should you my heaven-born soul attempt,  
That from your terror lives exempt;  
You ne'er, with all your skill,  
Could souls immortal kill:  
You need not me and world divide, —  
I long ago the world denied.

I have prevented all your force,  
Which from your friends might me divorce, —  
To friends, though truly dear,  
My heart dares not adhere :  
No perfect friend but God I know,  
For God I all the rest forego.

Should you invade me armed with pain,  
And make me numerous deaths sustain,  
My will to God resigned,  
Sweet ease in God will find ;  
God's love will all my pangs endear,  
With joy that dissolution's near.

Death! when you shall approach my head,  
You'll nothing see but what is dead ;  
Yet do not me forsake ;  
Care of my body take ;  
Lay me with gentle hand to sleep —  
God, in the grave, my dust will keep.

BISHOP KEN.

For the Guide to Holiness.

## INCENTIVES TO HOLINESS.

No. 3.

(CONCLUDED.)

13. By becoming holy we shall bring the more honor to God. By sin, man lost the image of God ; by holiness, that image is regained. And by so much as we resemble our heavenly Father in his divine character, by so much we have regained his moral image. Then being created again anew in his own image, we become children of the Most High, and are thereby prepared to bring great honor to his holy name. While the Lord is angry with the wicked every day, he constantly delighteth in his saints and the excellent in the earth. Yea, with the holy, the just, and the pure he is well pleased. And then, who thus honor God, will He honor. With complacency and goodness he remembers the holy.

"He sees and loves his image there."

We may honor God by our conversation, by our faith, and by our

works. A holy life carries with it a sweet and sacred influence in any country and in any age, and will bring to God present and eternal glory. "Be ye holy," therefore, for the honor it will confer both on you and your heavenly Father.

14. Holiness will make us the more useful. It will prepare us for "every good word and work." By becoming holy, we shall be able not only to "do justly, love mercy, and walk humbly with God," but we will be prepared efficiently for the duties, blessings, conflicts, and comforts of life. We will then learn duly to appreciate every thing but sin, and make the best use of every allotment of the divine Disposer of all things. Through our holy living, knowledge may be increased, light diffused, the way still the more clearly marked out, sinners turned to the Lord, and believers encouraged to "perfect holiness in the fear of God."

15. In becoming holy, we shall become the more happy. Religion, in any stage of grace, was never designed to make our pleasures and our comforts less. Verily no. It infinitely augments, sanctifies, and matures them. When sanctified unto God wholly, our humility is deepened, our faith greatly increased and strengthened, our hopes become more pure and reviving, and our love, not like the gleams of sunlight in a cloudy day, but like the constant, steady flame, that increases wider and ascends higher, burns constantly purer and brighter. Love, when perfected, flows out from the joyous fountains of the heart to all men, and then flows back to God, the great source of ceaseless, inexhaustible love. We are the more happy in trials, in temptations, in adversity, in persecution, in life and in death. We run with a surer step, hold to that which is good with a firmer grasp, and become "patient in tribulation, fervent in spirit, continuing instant in prayer." Our "peace passeth understanding," and our joy is "unspeakable and full of glory." And then our happiness here is intimately and eternally blended with the happiness of heaven. The holy here shall see and enjoy God hereafter, and be happy in his presence for ever and ever.

16. Another incentive to holiness is its exceeding loveliness. There is a beauty in holiness that is unsurpassable. The earth is beautiful, and filled with many delightful things. When the darkness of the night is past, how glorious the morning shines! and when the tempest is hushed into repose, how lovely and serene all nature appears! Creation smiles. But how much more glorious, when the Sun of righteousness in meridian brightness beams upon our pathway to heaven! And how beautiful indeed to behold by faith in open vision, the presence of him who is "fairest among ten thousand, and the one altogether lovely." Well,

perfect holiness will introduce us to this enrapturing and glorious prospect. The Christian on earth, and "the spirits of the just" in heaven, are glorious all within, by so much as they resemble the moral beauty and goodness of God. Holiness "elevates, ennobles, adorns, and beautifies the soul; it raises the affections to heaven, employs them upon divine objects, and transforms the heart into the image of God." Holiness is transcendently beautiful. To its possessor, it is all beauty *without*, all beauty *within*. Let us serve the Lord, therefore, "in the beauty of holiness," that we may be presented at last before his throne "with exceeding great joy."

17. And still another motive to holiness is its priceless and intrinsic worth. It is incomparably valuable. Consider its properties. Weigh its preciousness. Multiply its joys, its consolations, its glory, its rewards. Then count the price and tell its value. It frees from sin and purifies the soul; it cleanses from all unrighteousness, and fills "with all the fulness of God." It confers riches more than earth can grant, honors more glorious than the greatest earthly potentates can bestow, and pleasures too, as lasting as the mind. It is "a well of life," a "fountain of joy," a hive of honied treasures, a mine of priceless gems, an ocean of love, a passport from glory to glory. It is our rejoicing in life, our triumph in death; it opens before us the visions and rewards of immortality, and secures for us the ineffable bliss of heaven. O, let its preciousness lead you, Christian reader, to embrace it speedily, and then to enjoy its rewards eternally. "If, then, holiness is of such worth and importance, the ordinances and institutions of religion, and all the means adapted to secure, preserve, and increase it, ought to be highly esteemed and diligently employed."

18. Another consoling incentive to perfect holiness in the fear of God, is the present and eternal rewards it proffers to its possessors. "Godliness is profitable unto all things; having the promise of this life and the life which is to come." Here it will lead us forth "into green pastures and beside still waters;" yea, it will cause our "peace to flow as a river, and our righteousness to abound as the waves of the sea." It will abundantly fill and make our cup run over, and goodness and mercy follow us all the days of our life. Then perfect holiness will introduce us to perfect fruition. From the victory of death and glory of earth we shall pass to the glory of heaven. It will make us "kings and priests unto God forever!" Yea, it will

"Make us partners of His throne,  
Decked with a never-fading crown!"

There in his presence we shall share a "fulness of joy," and at his right hand drink from the "rivers of his pleasure forevermore." And above all this bliss, this fruition shall be *eternal*. It will never cease. It shall abide everlastingly. Rocks shall turn to dust; earthly crowns shall fade; the perpetual hills and everlasting mountains shall crumble into ruins; empires decay and time itself shall be no longer; but holiness, like God, like heaven, shall abide forever. While endless ages are rolling onward, and still onward, and onward, this glorious treasure shall be ours, possessed, and enjoyed, amid adoring seraphims, and "among the spirits of the just made perfect," fast by the river of life in heaven. As we have chosen God for our satisfying and abiding portion, he will be "*our portion forever*." Heaven, with all its ineffable delights, and unutterable joys, will now be our long, long, happy home.

Many, many are the weighty and important and consoling motives that urge upon the Christian the incessant pursuit of holiness. Yea, "what an assemblage of motives to holiness does the gospel present. I am a redeemed sinner, a sanctified believer, all through grace and the most wonderful means which infinite wisdom could devise. I am a temple of God, and sure I ought to be pure and holy. I am a Christian. I am a child of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am an heir of heaven, and hastening to the abodes of the blessed, to join the full choir of glorified ones, singing the song of Moses and the Lamb; and, surely, I ought to learn that song on earth." To be happy hereafter I should be holy here. I must be holy on earth to enter into a holy heaven. To be like Christ in glory I must be like him on earth. Would I enjoy the fruition of immortality, I must partake here of all the benefits of the gospel economy, and be "saved unto the uttermost."

Now, my dear Christian reader, in conclusion "let me entreat of you to make it the great business of your life, the chief concern of every day, to grow in grace; to 'perfect holiness in the fear of God,' and do his will in all things. Cultivate every advantage of time and place; improve the society of God's people, and let your closet testify that your love of holiness is stronger than death." Die unto sin and live unto God. Pray fervently, believe firmly, and wait patiently for the salvation of God. Then walk before him "in righteousness and true holiness all the days of your life," that you may "return and come to Zion with joy and gladness, where sorrow and sighing shall forever flee away."

I. N. K.

## PALESTINE.

## FROM WHITTIER'S POEMS.

Blest land of Judea! thrice hallowed by song,  
Where the holiest of memories, pilgrim-like, throng;  
In the shade of thy palms, by the shores of thy sea,  
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,  
Where pilgrim and prophet have lingered before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

Blue sea of the hills! — In my spirit I hear  
Thy waters, Genesaret, chime on my ear;  
Where the Lowly and Just with the people sat down,  
And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crag of Tabor to see  
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,  
Thy river, O Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in vain,  
And thy torrent grew dark with the blood of the slain.

There down from his mountain stern Zebulun came,  
And Napthali's stag, with his eye-balls of flame,  
And the chariots of Jabin rolled harmlessly on,  
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang  
To the song which the beautiful prophetess sang,  
When the princes of Issachar stood by her side,  
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,  
With the mountains around, and the valleys between;  
There rested the shepherds of Judah, and there  
The song of the angels rose sweet on the air.



And Bethany's palm trees in beauty still throw  
Their shadows at noon on the ruins below ;  
But where are the sisters, who hastened to greet  
The lowly Redeemer, and sit at His feet ?

I tread where the TWELVE in their way-faring trod ;  
I stand where they stood with the CHOSEN OF GOD —  
Where His blessing was heard and His lessons were taught,  
Where the blind were restored and the healing was wrought.

Oh, here with His flock the sad Wanderer came —  
These hills He toiled over in grief, are the same —  
The founts where He drank by the way side still flow,  
And the same airs are blowing which breathed on His brow !

And throned on the hills sits Jerusalem yet,  
But with dust on her forehead and chains on her feet ;  
For the crown of her pride to the mocker hath gone,  
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode  
Of Humanity clothed in the brightness of God ?  
Were my spirit but turned from the outward and dim,  
It could gaze, even now, on the presence of Him !

Not in clouds and in terrors, but gentle as when,  
In love and in meekness, He moved among men ;  
And the voice which breathed peace to the waves of the sea,  
In the hush of my spirit would whisper to me !

And what if my feet may not tread where He stood,  
Nor my ears hear the dashing of Galilee's flood,  
Nor my eyes see the cross which He bowed him to bear,  
Nor my knees press Gethsemane's garden of prayer.

Yet loved of the Father, Thy Spirit is near  
To the meek, and the lowly, and penitent here ;  
And the voice of Thy love is the same even now,  
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone ! — but in glory and power,  
The SPIRIT surviveth the things of an hour ;  
Unchanged, undecaying, its Pentecost flame  
On the heart's secret altar is burning the same !

## LETTER TO A FRIEND IN AFFLICTION.

MY DEAR FRIEND: — There is no doubt the adversary of our souls will always be ready to take advantage of every trial and affliction we may be called to pass through. Thus he assailed David, the man after God's own heart, and caused him on one occasion, when pursued by his enemies, to fear he should fall. This fear is manifested by his exclaiming, "I shall one day fall by the hands of Saul." We may also be tempted in like manner to fear we shall "one day fall." But David did not fall by his enemies, and we need not. The greater the trial or danger, the more firmly David trusted in God; and when about to meet the Philistine, he got faith and courage for the conflict by remembering the lion and the bear, out of whose paw the Lord had delivered him. In this respect it is our privilege to imitate David, by believing that the same God who delivered him is also our God, and will deliver us.

While passing through this state of trial it would be well for us to remember how gold and silver are refined in the furnace and the stone hammered in the mountain, which, when finished, are brought forth for use. Thus it is and will be with us. The furnace of affliction may burn and melt; the blows of the hammer upon our rough nature may hurt; but the process will soon be finished, and then the purified and polished soul will be brought forth to adorn the palace of the great King.

It sometimes leads us to doubt the goodness and mercy of our Savior toward us, when there is a lack of tender, devotional feeling in our hearts. We are grieved at the hard and apparently unbelieving state that sometimes seems to exist. To the sincere soul this is a great affliction. But even this need not discourage or cast us down. It is not our feeling, good or bad, that is going to save us; therefore, in this as well as in any other trial of our Christian graces, we may say, "It is the Lord that gave, (the pleasurable feelings,) and the Lord has taken (them) away; and blessed be the name of the Lord." The apostle says, "All things work together for good to them that love God." In this "*all things*," are included temptations, trials, and afflictions of every kind. Then truly we may say of them, "they are good for me."

May the Lord help us to love him more and praise him better for affliction, in whatever form or time it may come upon us. B. S.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 16.

ON THE STRICTNESS OF THE RETRIBUTIONS OF THE LAW OF PROVIDENCE.

IN estimating the law of Providence, we are to keep in mind, that it is based upon and develops itself in connection with two leading elements, namely, the inward and the outward. The inward element is man's moral nature. The outward element is to be found in the circumstances, which are designed to regulate the action resulting from the inward principle. The providential law, considered as distinct from the elements involved in it and as developed from those elements, is the *requisition*, the *mandate*, (uttered, it is true, without a voice, but still audible and imperative to those to whom it is applicable,) that the action, originating from the inward moral motive, must not only be right in reference to the originating motive, but appropriate and right also under the *circumstances actually existing*. To do right is to do as God would have us do. The law of Providence, therefore, stating it in its simplest form, is the law of God directing and controlling our actions, *in view of existing facts and events*.

2. Contrary, perhaps, to the common opinion, the retributions of this law are invariably strict and inflexible. It is well understood, that common opinion, founded upon the general experience, assents

to the strictness and inflexibility of physical laws. If a man thrusts his hand into the fire, he is burned. If he plunges himself into the depths of the ocean, he is drowned. If he throws himself down a rocky eminence, he is dashed to pieces. The result, secured by known and inflexible physical laws, is certain.

It may be added, that common opinion attaches the same idea of strictness and inflexibility to the action of the municipal laws of state governments. If a man, contrary to the laws of the land, takes another's property, it is generally regarded a matter of certainty that punishment will overtake him. If a man strikes another, the law, without regard to his position in society or even his penitence, strikes him in return. Fines, stripes, stocks, prisons, show how inflexible is the arm of civil and criminal justice.

But it does not appear to be the common opinion, that the retributions of the providential law are equally strict, equally inflexible. The tendency is, partly because its modes of operation are less obvious to the senses, to look upon Providence as a lenient master, who generally defers punishment, who punishes slightly at most, and sometimes not at all. But this is a mistake. The providential law is as strict in its operation as the others, and even more so. It is possible, certainly, that natural laws may be suspended in their operation and may fail. The penalty of the civil laws may sometimes be evaded. But the retributions of the providential law, (a law modified in its application by the incident of existing facts and events, but always founded on the principles of eternal right and wrong,) can never be annulled, can never be escaped.

3. If the providence of God has brought together a rich and a poor man under such circumstances that it becomes the duty of the rich man to aid the poor, and he refuses to do it, it is impossible for him in any way, except by sincere repentance, to escape the penalty of his wrong-doing. He will ask, perhaps, why he was bound to support or aid the poor man more than another? The answer is, it was not necessary that all should confer their benevolence at the same time, and the law of Providence, operating in connection with the existing fact in the case, made its selection, and the lot fell upon him. The fact, that Providence had given him a particular location, involved also the assignment of a particular duty. In refusing to perform that duty, he has exposed himself to a penalty. When or where it will

come, he cannot foresee ; but its terrible advent is inevitable in its appointed time.

A man has a family, or is in some way connected with one. He is a father, brother, husband, or son. Perhaps he sustains all these important relations at once. He has a moral nature ; and Providence, which makes all these arrangements, has assigned and settled his position. Out of his moral nature and the position which is thus assigned him, is developed the obligation or law of specific duty. We properly denominate it in this case, as in others, the providential law. As a father, brother, husband, or son, he has duties to perform, which would not be binding upon him, if he were not placed in that particular situation. If he fails in those duties, whatever their nature, and whether the failure be more or less, he incurs a penalty, which may not be particularly noticed or felt at the time, but from which there is and can be no escape.

A man defames his neighbor's character, or takes his neighbor's property. Perhaps the defamation is slight ; and the property taken is small. No human eye has seen the theft, and the defamation is uttered so plausibly and ingeniously, that no human heart takes cognizance of it, except to feel and perhaps to multiply its injurious effects. But the deed is done. The civil or criminal law cannot operate in this case, because the deed is supposed to be secret. But the providential law also, which keeps its own record, has been violated ; and the penalty, written in letters of fire, can never be blotted out, except in that atoning blood which washes away all sin.

4. There is nothing exterior, nothing seen. No judge is seen on the bench of justice. No audible sentence is pronounced. No prison doors are shut or opened. No sword is uplifted. And yet the blow falls ; reaching always the precise centre of its object ; the sharper for being invisible ; as inflexibly certain in its movement and its results, as the decrees of infinite wisdom.

5. We proceed now to a remark of no small importance. The strictness of the providential law is such, that the penalty attending a violation of it will be experienced, whether the object which we had in view in our conduct, be good or evil. In other words, God, as the administrator of Providence, will punish us for actions, originating in a good motive, if that motive has been exercised without a careful regard to the facts in the case.



If a father, for instance, from the impulse of benevolent parental feeling, gives a large amount of property to a son, who obviously has no capacity and no heart to manage it aright, he violates a providential law, by attempting to unite things which are incompatible, and the most painful results will sooner or later ensue. If a benevolent man has a poor but very vicious neighbor, and without any suitable reflections upon the matter, bestows upon him liberal donations, he obviously does a wrong thing, although he may have meant it right. He thus sets himself, perhaps without any specific intentions of that nature, in opposition to the providential design ; and is found in the ruinous situation of one who is fighting against God. God knows what is best. He sees, that to the vicious man, who expends his wealth upon his lusts, poverty, yea, *extreme poverty*, is the best riches.

6. It should never be forgotten, that a good motive, however kindly and highly it may be appreciated, does not constitute a right action in the strict sense of the term, unless the action can be spoken of and regarded as right, in the circumstances actually existing. It is a very important principle, therefore, especially in its connection with the higher forms of religious experience, that we ought with care to watch over even our good desires, and to bring them under a strict regulation. Our good desires, our good intentions, will not save ourselves or others from evil, if we contemplate and carry into effect objects which are *out of the divine order*.

The instances, which have already been given, help to illustrate the subject. Very many others will readily occur. A monarch, for instance, in the largeness of his heart, proposes the immediate and entire liberation of his people, notwithstanding they are obviously unprepared for it. But in thus doing an act, which under other circumstances would be highly commendable, he only places in the nation's hand a sword to be plunged into its own vitals. His good intentions will not shield him from responsibility. Subjecting his benevolence to the dictates of deliberation and wisdom, he should have first made his gift, not to freedom, but to the *preparation* for freedom.

7. And these remarks will apply, not to one merely, but to all the purest and holiest affections of our nature. Such affections are always good and commendable in themselves ; but in the manner and degree of their exercise, they are necessarily subjected to the law of time, place, and object. It is certainly commendable and right at

all times and under all circumstances, to entertain feelings of kindness and compassion for those who suffer. But it is not commendable and right, at all times and under all circumstances, to attempt to *relieve* that suffering. And the reason is, that God, in his wise providence, has seen fit to impose suffering. Suffering, therefore, has its own, its appropriate work to do. And mere human pity cannot interfere with these providential intentions, without committing great error, and without experiencing a retribution on itself.

8. We may perhaps deduce an illustration of the strictness of the law of Providence from the law of nature. We all know, that if our action, that of the husbandman for instance, does not conform to the law of physical nature, it has no reward, but is the occasion of loss. Accordingly we never exhibit the folly of scattering our wheat and corn on the frozen clods of autumn and on the snowbanks of winter; because we know that it is entirely useless, and worse than useless, to anticipate, as we should thus do, the preparations of nature. Whatever we may do, we shall always find, if we would do it with any good results, that God must go first, and strike the first blow. Our business is, both in connection with the works of nature, and in morals and religion, to act *concurrently*, to follow him, and without running before him, to strive to be *co-workers* with him. It is with this great practical religious principle in view, that the Savior says, "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under your feet, and turn again and rend you." It is this principle also, which is the foundation of the important remark of the apostle in his epistle to the Romans, "Let not then your good be evil spoken of." \*

9. We return, therefore, to the great truth, which we wish to be left deeply impressed upon the mind, namely, that we can neither do good nor evil, irrespective of the law of Providence, without incurring guilt, and without experiencing a painful retribution. And this retribution, although it may scarcely be noticed at first, and although it may be delayed for a long time, is as certain and irresistible, with the single exception of cases of timely repentance, as the existence of God himself. He who stands in the divine order and is a co-worker with God, may experience trouble. Perhaps it is for this very thing God has placed him where he is, that sorrow, and rebuke, and evil

\* Rom. 14: 16.

speaking, may come upon him, and in the fire of their consuming contact destroy the dross that still adheres to his soul. But standing as he does with God before him, and in the way of God's appointment, he will in the end come off victorious. But for him who stands out of the divine order, and who opposes the weak shield of human strength to God's irreversible arrangements, there is no help. The chariot wheels of the Almighty will pass over him, and grind him to powder.

A. K.

For the Guide to Holiness.

DEAR BR. KING : — Do you not think we may entitle the following lines, (which I have lately met with,)

### THE PRIVILEGES OF THE BELIEVER.

" O Lord ! how happy now are we !  
Who thus can cast our cares on thee —  
Who thus from self can rest ;  
And feel at heart, that one above,  
In perfect wisdom, perfect love,  
Is working for the best.

" How happy thus our daily life !  
No more disturbed by anxious strife,  
By sudden, wild alarms ;  
How sweet thus to relinquish all  
Our earthly props, and simply fall  
On thy Almighty arms !

" Allowed to kneel and cast our load,  
Even while we pray, upon our God,  
Then rise with lightened cheer ;  
Sure that the Father, who is nigh,  
To still the famished raven's cry,  
Will hear in that we fear."

E. M. B.

" Holiness, in the light of the Holy Spirit, is not a high state ; but in proportion as we come short of it, we are low. Sanctification is the lowest state in which a man lives continually uncondemned of God."

For the Guide to Holiness.

## EVERY THING DESIGNED TO HELP US.

NO. 6.

### CROSSES AND LOSSES.

It is interesting to observe the various methods which God employs in bringing his children into the kingdom, and in training them afterward for heaven. Each individual has his peculiar characteristics, and requires peculiar training. He who made them, alone understands them fully ; He only has power to control, and wisdom to adapt, and love to apply the requisite instrumentalities in each case. What a blessed thing it is, to be in his hands, and to have those we love in his hands, and to feel that all the interests of the universe are in his keeping ; moreover, to have the joyful assurance from his own lips, that all things are working together for good — for the highest good of *all*, and for the highest good of *each*. Earthly governments endeavor to secure “the greatest good of the greatest number,” but always at more or less sacrifice of individual liberty and comfort. In the regulation of a kingdom, a city, or a family, individuals are required to give up something for the general good. But it is not so in the government of God. It is the beauty of his government, that while the highest results are obtained in regard to the whole, the happiness of each individual is equally secured. From the arch-angel to the insect, every being, capable of enjoyment, is loved and blessed — the particular necessities of each provided for, and the benevolent Creator of all is ever enjoying their happiness.

There is a meaning in the circumstances which surround us, and in the daily occurrences of our lives. God is ever speaking to us through them — O let us listen ! It invests life — common every day life — with a great interest and value, when we thus connect it all with God. You take up a piece of paper with indifference, but on looking at it carefully, you discern, in faintly pencilled characters, some words of affection from a friend ; what a new value is added to that little bit of paper ! To other eyes it seems of no consequence, but it is precious in yours. Just so with the little occurrences of a day ; to those who do not see God in them, they are without inter-

est ; but to one who does, they are full of comfort and instruction — ever revealing more and more of his love and wisdom.

Child of God, is there anything in your circumstances which you would like to alter ? Any thing which you think hinders your progress in the divine life ? Does it seem to you that if this or that thing were different, you should be a better Christian ? Are you in the habit of excusing your deficiencies by laying the blame on *circumstances* ? In so doing, you charge God foolishly. Did he not place you where you are ? Did he not arrange every thing in your lot ? How often do people, when suffering under some heavy calamity, say, "I know it is all right, and I could bear it, were it not for this or that aggravating circumstance. "Ah, here the rebellion of the heart peeps out. Did not He who sent the calamity, send all its peculiar aggravations ? The great Physician prepared this bitter cup for your lips, and skilfully mingled all the bitter ingredients which were needful for your soul's health. His love would not permit him to put in either more or less than your case absolutely required. "The cup which my Father hath given me, shall I not drink it ?"

We must not shut God out of *little things*. The inclination to do this is wonderfully strong in the human heart. It may arise in part from our early habits of viewing God as great and distant — unapproachable — too high to notice us ; overlooking what he tells us about his nearness, his continual presence, his indwelling Spirit. But it is owing more to another cause back of that ; sinners do not like to retain God in their knowledge. The heart that is not conscious of being in harmony with Him, shrinks instinctively from His perpetual presence ; it would rather find some place where God is not. "Whither can I go from thy presence ?" was the question of the Psalmist — a question as full of terror to the sinner, as it is full of comfort to the saint.

May we indeed presume to connect God with every thing ?

Yes, with every thing.

Is nothing too small ?

Nothing — unless you can find something of less consequence than a hair of your head. A realizing sense of this is one of the most precious things in the world, and makes each successive moment seem to us, as it really is, an unfolding of God's bright and beautiful plan. Viewed in this light, no occurrence will have power to disturb

us. Suppose we lay our plans in the morning of the day, and it seems very important they should be carried out ; presently something occurs, that entirely deranges them. What then, shall we be vexed ? Certainly not ; we have only learnt that our plan was not the best plan ; then surely there is no reason to regret its overthrow.

We are engaged in a piece of work ; it is important — so it seems to us — that we should complete it at a given time. A troublesome visitor comes in and hinders us. God sent him — and by him he sends us word, not to feel as if we must have our own way in the matter. Here is a lesson which is worth more to us, if we heed it, than the pleasure and advantage of finishing the work at the given time. The little “ cross accidents ” of life, as they are called, are of excellent use to teach us not to do things in our own will and way. They are doubtless designed to remind us of our constant dependence on God. If things always went on smoothly, we should be likely to attribute it to our own wisdom and good management.

When the heart is in tune, every thing is musical, and sends forth a pleasant sound. If pleasant things are given us, they awaken gratitude ; if painful things are sent, they call other graces into exercise ; such as patience, humility, and submission. If dear friends are given, they cheer and help us on our pilgrimage ; if they are taken away, they draw our hearts after them to heaven ! O it is a blessed thing to have friends in heaven ! They form a connecting link between us and the spiritual world. They who the other day were with us, feeling as we feel, thinking as we think, are *there* ! They have not lost their personal identity — they are still themselves — only purer, brighter, happier. Heaven seems *home-like*, now they are gone there. Before it was like a bright dream, now it is become a reality. I have often thought, that our departed Christian friends do us more good now, than they did when they were with us ; then, they drew us down to earth — now, they draw us up to heaven. This is like all the rest of God’s benevolent arrangements for promoting our spiritual advancement, causing our friends to be a double blessing to us — in their life and in their death.

“ O, blessed be the hand that gave,  
Still blessed when it takes ;  
Blessed be He who wounds to save —  
Who heals the heart He breaks.”

But it is not the loss of friends alone, which is conducive to the soul’s improvement. Other losses are made to be gain to us. One



of the most common calamities of life is the loss of property. Though wealth is designed to be a blessing, yet, to the partially sanctified heart, it does not often prove so ; not so often as the loss of it does. That heart which was proud in prosperity, is frequently made humble and grateful under the pressure of adversity. The poor pilgrim was toiling along the narrow way, with the celestial gate, far, far in the distance, but now a weight is taken off, and he runs with a quick step, and a light heart. He would never, of his own accord, have laid aside that weight, but now it is gone, and he will run and not be weary, walk and not faint. Our Savior says, "Blessed are the poor in Spirit." Now pecuniary losses are eminently favorable to the growth of this grace ; and often God makes his children part with all they have, that he may give them, in return, the pearl of great price—a meek and quiet spirit. Are they not infinite gainers by this exchange ? But some indulge foolish regrets because they cannot put so much into the treasury of the Lord, as they could once. He will take care of that ; He will make other hearts as liberal as he has made theirs, and the treasury will not suffer. The poor disciple sometimes says, "I never want to be rich, except when I see some object of charity, and then I can't help regretting my limited means." This seems like benevolence, yet is there not in it something of unbelief ? *Perfect confidence in God hushes all regrets.* Loss of property, if submitted to in the right spirit, and attended with the divine blessing, (as it then will not fail to be,) greatly promotes humility, submission, trust in God and sympathy with the poor. For true charity often increases, in proportion as the means of exercising it diminish ; and the Christian says to his poor brother, "Silver and gold have I none, but such as I have give I unto thee — my sympathy and prayers." These are better than silver and gold — better for the recipient, and better, in their reflex influence on the giver. The loss of wealth saves the sufferer from many temptations, teaches self-denial, and causes him to make more account of "that inheritance which is incorruptible, undefiled, and fadeth not away." "Hath not God chosen the poor of this world, rich in faith, and heirs to the kingdom which he hath promised to them that love him."

Sometimes the child of God is called to a trial of a different kind. The tongue of slander is permitted to assail him, and for a time, he loses his good name. Perhaps there is no loss harder to bear than

this. The tempter will be ready to suggest, that no good can come of such a trial, seeing it is not only injurious to you personally, but to the cause you love, destroying your influence and usefulness. But do not listen to him — it is not so. It is true an enemy hath done this, yet your Father's hand is in it; and if so, then you may be sure there is good to come of it; for "he is good and *doeth good continually*." Public opinion may be against you, but be not disturbed; "they that be for you, are more than they which be against you." A feeling of desolation comes over you; where can you go, but to God? To him you will turn with such a confiding faith as you never had before. You will run into his sheltering arms like a little child. As you look in your Bible for comfort, you will find promises there, which you never saw before, exactly adapted to your case, and they will be to you like the shade of a great rock in a dreary land!" "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Yes, in this pavilion, he will keep them secretly from the strife of tongues. Our gracious Master usually reserves his sweetest cordials for the most trying times; and though you may have often seen the hour, when you was brought into his banqueting house, and his banner over you was love, you will probably now be permitted to come nearer to him than ever before. You are passing through the furnace, and you feel its hot breath, yet the flames do not kindle upon you; how is it? The arms of Infinite Love are about you, and one like unto the Son of God is walking with you!

Is there no good in this? You will come out of this furnace with such a sweet sense of the faithfulness of God — your covenant God — with such a repose of soul in his love, and with such lessons of heavenly wisdom in your heart, as you could never have gained in any other form of affliction. S. J.

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"Holiness is the zero point on heaven's thermometer, that measures the warmth of our love and meetness for the inheritance of the saints. Above that point there may be height; but however slightly, just so far as we sink beneath it, it is all lowness, a lowness that shuts us out. The love that gave the "only begotten Son," placed the test as low as could possibly be. Holiness, we repeat it, is the zero-point."

For the Guide to Holiness.

### EVERY DAY EXPERIENCE.

*Jan. 1, 18\*\*.*—In reviewing to-day the past year, while I see in myself much frailty and imperfection in all my works and ways, I still feel a consciousness, that I have every day endeavored to live to God. My mind and heart has been steadfast to one point, viz., to glorify God, by the constant exhibition of a right spirit and temper, and by the faithful discharge of every relative and social duty. In asking myself the question, shall I serve God better the coming year, the thought occurred, I shall probably see as little to rely upon as good in myself, as I have the past year, and so in future years; I shall still be weak, frail, erring. It is indeed a consolation, that I am saved by the merits of Christ, not my own. He pays all the debt, while I give him my heart. Conscious that I am his, that my heart's object and aim is to live in and for Him, I feel that I am accepted in all my weaknesses, and wants, and woes, and that all is well. In this sweet consciousness, I live from day to day, and though I am at times oppressed by inward thoughts and suggestions, and filled with sensitive grief, yet my faith, my hope in God, is unmoved. I find somewhere in the depths of my soul, a sacred hold on Omnipotent strength; a Power which holds me safe, amid the dashing of winds and waves. The Lord is my keeper, saith my soul.

*Feb. 28.*—A painful sense of emptiness and worthlessness has for some days past oppressed my spirit. In this state of utter weakness, of entire prostration, of very nothingness, how cheering, to embrace anew the way of faith. Here darkness is changed to light; and heaviness, to joy and gladness of spirit. What a strange tendency is this we have, to live upon self. It is only when we get to the end of self, to this brink of destruction and utter ruin, that we look affectionately to Christ, and live. Then at once, the soul takes wings, and finds a new atmosphere of light and love. Birds of the air, above, beyond, and out of self, our Father feeds us.

*March 20.*—The return of this season of the year brings with it associations and remembrances of special interest. I consider it the season of my espousals to Christ—when I knew whom I loved, and to whom I gave myself in heart, not in words merely, and in form.

It was then, (four years from this date) I had a clear discovery of the glory of God, as revealed to sinful man, in *cleansing the heart*. O what a memorable season? My soul was filled with the Spirit of God; every stain of sin removed. Yes, I speak confidently, *every stain removed*. I never had a deeper consciousness of any fact, of any internal state, than I then had of *purity*. And into whatever relapses I may be suffered to fall, I can never doubt the truth and reality of what then was accomplished in my soul. Since that period, I have ardently longed and sought after God and holiness; have constantly desired a *PURE* heart, free from every other love, but the love of God; that is, having every other feeling entirely subjected to this. If I know myself, this desire, implanted by God's spirit, has been granted; all else has been a shadow, compared with God and holiness. I feel conscious of numberless imperfections of my fallen nature. Yet I do feel conscious also, of the love of God in my heart, an overruling, all-absorbing principle of life and action, swallowing up every inferior motive, and extending itself to the minutest actions of my life, and to the passing thoughts and feelings of every hour. So may it ever be, and all the glory thine, my Father.

*June 22d.* — Have never been more sensible of the change wrought in me by the grace of God, than during the two past months, when I have been thrown into new and untried scenes of cares and labors. What would in my former state have been a great burden, and performed with uneasiness and pain, has been done with meekness and quietness of spirit, yet with courage and resolution. The grace of God, the presence of God with the heart, is support in every situation: it surmounts all difficulties, it renders all duties easy, and even pleasant. I am a wonder to myself, seeing the change which grace has wrought in me, and would here render a new tribute of praise and thanksgiving to the God of my salvation. I love even those changes of circumstances, which put to the test the grace of God; and which, without his grace, would have been so irksome and trying. A good angel seems, as it were to go before, in these busy scenes of domestic life, and to prepare the way, so that where I apprehended a burden, no burden was found. The language of my heart is, let me be doing anything in the will of God; all is equally good — “I live in pleasure, while I live to thee.”

V. W.

For the Guide to Holiness. \*

### EXTRACTS FROM A DIARY.

*March 19th.* — I am filled with glory; I feel melted in divine love; and such (almost without intermission) has been the case since I found that priceless gem, "the great salvation;" indeed, I have such answers to prayers as I never had before; for instance, there were six mourning souls for whose deliverance I had offered earnest and unceasing prayer, and precisely at the time I asked, they were relieved of their burdens. O! glory to God for such great faith.

*March 28th.* — I had last night another foretaste of heaven; but scarcely was I in the body again, ere Satan tempted me to believe all this shouting and deep feeling was animal excitement alone; and weak as I am, I listened, and unfortunately attempted to reason; then it was that the power of darkness reigned, "the pains of hell gat hold upon me," and sorrow and agony of soul went over me as a mighty sea; but thank God, Jesus did not forsake me. I went to him and asked for guidance, and upon arising from my knees and opening my Testament, I found sunshine, the darkness was dispelled. There are only two passages in the Testament in which shouting is mentioned, and one of these was before me. 1 Thess. 4: 16.

*May 22d.* — Glory to God, I am beginning to *feel* the heights and depths of gospel grace. Yesterday was a day of love; I felt nearer the land of glory; was filled and yet hungered. "Bless the Lord, O my soul, and all that is within me bless His holy name."

*June 21st.* — I am in the promised land, where no good thing is withheld, to-day; my soul is on fire, and the hallowing flame is indescribably holy; this awful love, joy and peace, that make our paradise below, are indeed fit food for angels. Well may they continually praise God, and with joy do His will, for methinks nothing *conceivable* can repay such mercy as to give eternal existence to unnumbered beings for their own happiness. Hallelujah to our God!

*July.* — I am swallowed up in love, and know I am *daily dying* to the world and *living* to God. Notwithstanding I feel full to-day, yet yesterday I was sorrowful; but still I know what it is to live by faith,

and do so walk, and I am an heir of glory, a possessor of an eternal mansion, an abode where "all the air is love," where my Father, who is love, dwells supreme. O! glory be to God.

"I'll praise Him while He lends me breath,  
And when my voice is lost in death."

W. S. C.

Hagerstown, Md., July, 1848.

For the Guide to Holiness.

## RELIGIOUS CORRESPONDENCE.

No. 2.

Labor of former years recognized. Responsibilities of a Minister's wife. How a Minister should be influenced in choosing a wife. Call from God a sufficient guarantee for grace to discharge its responsibilities. Every moment has its duties. Present help for present need.

TO MRS. E. : — Dear sister E. was surely right in believing that I would be a partaker of her joy. If my ability were answerable to my inclinations, I had weeks since responded to your very precious letter. I should love to assure you of the abundant joy of my heart, as I have read and re-read the letter which communicates the blessed tidings that the prayers and labors of years since have come up in remembrance before God. Known only to God, and treasured up as incense before him, are the fervent and long continued intercessions of my soul in behalf of the individual members of my Bible and evening classes, that they might indeed become eminently devoted followers of the Savior.

When you left us, to fill the responsible station of a minister's wife, O how deeply did I feel that you needed the whole armor of righteousness in order to fit you to be an *example* to believers. If a minister is required to go forth *before* the flock as an example in *doctrine*, in *faith*, and in *purity*, then his wife as a helpmate, is surely required to go out hand in hand with him. The effect of her example in extensiveness, differs but little, and I think not in any degree, from that of her husband. If a minister has in reality given himself, soul and

body to God and the church, for the performance of holy service, his associations in life will all be formed in view of this object, and his wife will be considered as but a part of himself, in promoting the purity of the church. If she fails, the failure comes upon them conjointly.

Blessed be God, that he has given you such clear views in relation to the responsibilities of your calling. It is but to know that our God imposes responsibilities; to be assured that he will help us to be fully answerable to them. He is perfect in wisdom and in power; and he never calls us to a duty without intending to empower us fully in every respect for the performance of it. The precious text which I took for the motto of my life, years since, is still as prominently before me as ever. You may find it in Phil. 4: 13. I momentarily feel in deepest consciousness that I can do nothing *without* Christ. But this does not in the least intimidate or discourage me in the performance of the various duties which crowd upon every hour and every moment. Yes, every moment has its duties, not one of which can be performed aright but through the power of Christ. But Christ is my indwelling Savior; He is ever present imparting wisdom, and strength, and salvation, and establishing his kingdom of righteousness, peace, and joy in the Holy Ghost in my heart. Yes, dear E., we may also unite with the heavenly company and say, "*Now is* come salvation, and strength, and the kingdom of our God, and the power of his Christ." "*We are* more than conquerors through him who hath loved us." "*We can* do all things through Christ, which strengtheneth us." You will find it well, dear E., to take this inspiring text in the *present* tense. This is just the way it reads, and this is just what you want. The passage does not read thus, who *can* strengthen, or *will* strengthen, but who *strengtheneth* us.

Then you need never be at a loss in the midst of your various responsibilities as a minister's wife. It is true that you cannot gain grace *ahead*, so that in view of the duties of the morrow, or the coming week, you may say I now have the ability for this or the other duty, but you may rather look at the matter thus: By virtue of a continued reliance on Christ till the morrow, I shall have grace for the duty then required. Thus may we live, going on rapidly from strength to strength, and also *from faith to faith*. I think this latter clause involves a more important point than is generally conceived of. Faith is not *sense*, and to the degree either inward or outward, *mani-*



*festations* are given, *faith* is not necessary. You received the blessing of holiness *by faith*, that is taking God at his word ; you can only retain it by *holding fast* your confidence 'steadfast unto the end. There would be no need of the exhortation "hold fast," unless there were one ever ready to wrest from you the shield of faith. The enemy will present many plausible reasons why you may not *now* hold fast your confidence that the blood of Jesus cleanseth. But while you still keep *all upon the altar*, it is not only your privilege but your duty to believe that the blood of Jesus still rolls in purifying streams over your soul. Expect to be borne onward by the might of the Spirit, not from one degree of light to another, but from one degree of faith to another. My heart is persuaded that this will be your experience. "Faithful is he who hath called you, who also *will do it*." I hope dear brother H. is also going on from one degree of grace to another in the possession of the blessings of purity ; yet more definite in his experience, and yet more successful in his ministrations, in presenting holiness as the *present* privilege of the believer.

Your ever devoted sister,

P.

For the Guide to 'Holiness.

## GOD THE UNFAILING SOURCE OF LOVE.

Oh Thou, who givest the true desire,  
Thyself the only source of love,  
Within our humbled hearts inspire  
Affections, springing from above.

As transient as the morning dew,  
Earth's love imparts its joys in vain,  
But those, who drink the fountain true,  
The dews of life, thirst not again.

Why then should men with watchful eye  
The treasure seek which is not given?  
The cisterns of the earth are dry,  
Perennial flow the draughts of heaven.

Oh Thou, who givest the true desire,  
Thyself the only source of love,  
Within our humbled hearts inspire  
Affections, springing from above.

From the Religious Telescope.

## ENTIRE CONSECRATION EXPERIMENTALLY VERIFIED.

[THE following letter, from an intimate friend, was not intended for publication, yet as it contains so much deep, genuine, gospel truth, I take the responsibility of giving it publicity, for the benefit of all who are earnestly seeking "*rest*." R. PRATT.]

MY DEAR FELLOW PILGRIM AND STRANGER:— I received, about one year since, a letter from you, inquiring "Where I am," "How I am," and "What I am doing?" Three short and easily answered questions.

1. "Where I am?" I am on the altar of sacrifice, lost in the will of God. I once had faith to that degree, that I was willing to lie on that part of the altar very near the verge of eternity. But now, blessed be God, and O! how my soul triumphs here, my faith is so strong in God, that I find every portion of his altar alike precious. Praise the name of the Lord! It makes no difference what portion of this altar I occupy, that belonging to time or to eternity. O, what a victory my happy soul has gained! I occupy a position in the will of God, where I can believe him manifested in every event. In His will, I *live* and *move*. I never knew the meaning of this before. As the cloud rises, under the influence of the warm rays of the sun, till it finds an equilibrium, and then floats in the air, moving in harmonious obedience to the breeze, so my soul, letting go the entanglements of earth, has *sunk* to find a resting place in the will of God. I now have nothing to do but to move in his will. As the air sustains the cloud, so God sustains my soul. Here rests my heart. What are external changes to me now?

2. "How I am?" Happy; because my will harmonizes with the will of the Lord. Contented; because now God, with *my free will and consent*, fixes the bounds of my habitation, and measures out my *hourly* allowance of comfort, peace, love, joy, food; raiment; and to the flesh, its agreeable or disagreeable times, circumstances, places, and trials; and to the eye of sense, the clouds and the sunshine. Strong; because abandoning self, with all its weakness, I have clothed myself in the strength of my spiritual Samson. Wise; because sec-

ing and acknowledging my own ignorance, I have already become a fool in my own eyes, and in the eyes of friends and foes, that I may know the despised Nazarene, and the power of his resurrection. Sanctified ; because I am now set apart for my Master's use ;

" 'Tis all my business here below,  
To cry, behold the Lamb."

Made perfect in love. Yes, glory to God, his love fills every chamber and avenue of my soul. As a man, who has clasped to his naked body, a cold, icy column, is soon chilled to death ; so, blessed be His name, I have clasped to my naked soul, with arms of faith, the God of love, till my whole spiritual body is warmed and quickened to *life* ; yea, the *life of love*. O that every frozen heart would clasp the God of love ! Embracing him, we live with him, and in him, and being *with* him and *in* him, O how we seem to loose sight of the distinctions of time and eternity, for our God has become *all in all* to us.

As the mother's *love* is the pledge of all care and support requisite for the infant that nestles in her bosom, so the child of God, self-ignorant, self-helpless, reposes in the loving arms of Jesus, with *perfect* faith, that *his* love is a sure guarantee, to ward off every thing hurtful, and to supply every thing good. O my God, increase our faith here till it shall be equal to our sight in the other world, for then, and then only, is the soul at perfect rest. My soul swells here with thoughts, joy, and love, too vast for eyes to see, or ears to hear. Hail, all hail, my ever present, ever loving, ever protecting God ! Thou hast always been about me, but I believed thee afar off. Thy hand has fed and clothed me, but I had no eye of faith to see thee. O, how the scales of unbelief have fallen off ! I pray God, I may hereafter be as blind to riches, honors, self-ease, the smiles and frowns of man, as I have been to the charms of my adorable Savior. Just in proportion as the natural eye has closed, God has given spiritual vision.

8. Now for your last question, " What I am doing ? " *I* am doing nothing. I am now crucified, and my life is hid with Christ in God. I have, therefore, ceased from my *own* works, and instead of being an *agent*, I am now only an *instrument* in the hands of God. So far as the opinions of men are concerned, I am a dead and uncouth instrument ; in their eyes, now like Shamgar's ox-goad, again like

Samson's "jaw-bone," which, when the slaughter is over, are fit only to be cast into the fire or thrown out upon the ground to rot, while the *slayer* has *all* the praise of what is done.

I always wanted to divide the praise of what was done between myself and Savior. How hard was it for him to stop my ears to the praise of men, to blind my eyes to their smiles, and to *deadens* the desires of my poor heart to all but the Savior's smiles, honors, and interests. The true honor of the instrument is found, not in the fact that souls are converted or sanctified through it, but in the fact that God's hand uses the instrument. This being the case, the instrument is truly honored, whether in an active or *quiet* state, so *God holds* it. O, when shall we all see what *true* honor is!

It seems to me our souls are to God, in some sense, as the canvass is to the painter. The painter gets his canvass, stretches it upon the frame, daubs it with paint till the *cloth* is lost sight of; then he lays out the outlines of some friend's image, and finally portrays a perfect likeness. So God picks up our poor souls, stretches them upon the cross of his dear Son, and as the painter's first business was, with his daubing brush, to spoil and hide the canvass, so before God can do any thing with our souls, he must first mortify, humble, abase, and make us in the eyes of a proud, selfish and sinful world, as the "filth and off-scouring of all things," till our "visage is marred more than any man's, and our form more than the sons of men." Then, and then *only*, are we in a proper frame of soul to receive the image of His dear Son. As the canvass is honored and preserved, because the repository of the picture of some perishing man; so our souls, if impressed with the image and likeness of the immaculate Lamb, will be eternally honored and preserved by God. What is the canvass worth to the painter, if it will not receive the fine pencillings of his brush? On the other hand, what are our souls worth to God, if his Spirit fails, through our unwillingness or stubbornness, to fully delineate the Savior's image?

How many professors of religion, fully impressed with the above truths, are praying for the perfect image of Jesus to be enstamped on their souls, and yet while God, with his providences and Spirit, is mortifying and humbling them that he may cover them from themselves and the world, as the painter first covers his canvass, how many we see, during this severe discipline, revolt, refuse, cry out, turn

back, and never go *through* this preparatory process! If such go to heaven at all, will they not be saved so as by fire?

It seems to me that God could and would as readily banish a soul from heaven that had refused the perfect image of the Savior, as the painter would tear from the frame and consign to the flames, the canvass that should from any reason prove incapable of receiving and retaining his picture. O, how alarming is this thought to those half-believers and sinners, who refuse to bear the image of the immaculate and glorious Son of God in their hearts, and yet fondly dream of heaven! O, what indignity to God — what madness in themselves! O, Brother, let us not stop until we are sure the Spirit has covered us entirely from ourselves and the world; let us go forth out of the camp, bearing the Savior's reproach. We must be covered by the scoffs, jeers, and frowns of a hateful and hating world, before angels will have occasion to uncover us. Persecutors, with their spears, vinegar, and gall, must rail around our cross, before angels can sit around our tomb and say, "he is risen." How few, apparently, know and realize the order of God, with the soul. How many desire to partake of Christ's glory, without first partaking of his sufferings.

O, Br. Pratt, how incapable are words to express the feelings of my soul. I would like to raise a wave of praise to my adorable Savior, that would roll on, rising higher and higher, and spreading wider and still wider, till eternity itself were compassed.

M. F.

"Reader, are you willing to be holy? Willingness to receive any thing, implies that we consent to have it, in all its parts and all its necessary consequences. If we are willing to take the "pearl of great price," it is even though its setting may for awhile pierce into the bosom which wears it. If we are willing to take the heavenly spouse, it must be, as far as this world is concerned, "for richer or for poorer, for better or for worse." If we are willing to be holy, it is to be holy any where. A man may desire part of a thing, but never the entire thing, until he consents to take it with all its necessary consequences. No man truly desires a fig-tree if it is only on condition that it bears grapes; so no man really desires holiness, if only on condition that it bears the fruits of unholiness, such as ease, self-pleasing, and the friendship of the world. Reader do you *desire holiness*?"

\* M. \*

For the Guide to Holiness.

## EXPERIENCE OF A MISSIONARY.

\* \* \* \* DURING the voyage, my mind was deeply interested in the subject of personal holiness. To give you a full account of the exercises of mind through which I passed, would fill many such sheets as this — I cannot attempt the task. I felt my *need* as I had never done before of a deeper work of grace — a more powerful baptism of the Spirit. My own unworthiness and deep depravity pressed heavily upon me, and caused me to groan being burdened. For hours I have continued in my state-room engaged in devotional exercises, seeking for that entire conformity to God's image which I believed to be my privilege. Often at night did I pace the deck with my mind dwelling on this important subject; fervently praying for the blessing of holiness. Permit me to make a few extracts from my journal on this subject.

*Oct. 20th.* — Conversed for sometime after ten this evening, on the subject of Holiness. God is graciously leading me to a more intimate acquaintance with himself and the glorious privileges of his children.

*Oct. 21st.* — The theme of Holiness is becoming more and more interesting to me. God is drawing me gently, and "I'll follow on." I do desire full conformity to his will. Lord, hear the voice of my supplications.

*Oct. 22d.* — My heart is still drawn out after God. Sometimes I am near the blessing, and then again my thoughts are dissipated. Lord, centre and fix my wavering soul. Now thy all-cleansing blood apply. Help me to surrender all.

*Oct. 23d.* — I have not been as ardently panting after God to-day as I could desire. O Lord, inspire my heart. Let my soul in all its capacities be filled with thy love. Disentangle my affections from earth and attach them to thyself. I have laid my sacrifice upon thine altar, give me the evidence that the sacrifice is accepted.

*Oct. 24th.* — This day I received the evidence of Holiness. I cannot doubt my experience. The captive is free! I will bless the Lord at all times. O, yes, "His praise shall be continually upon my lips." "My soul shall make her boast in the Lord." I rejoice with

trembling. Many dangers surround me, but God is my refuge. I never tasted such sweetness in religion before. Like a child I kneeled at His feet, and while grateful tears gushed from my eyes, I asked and received.

I have given you these few brief extracts as the index of my feelings, and have not room for any more. Thus has God led me. I adore him for his amazing grace. O, that my future life may evince the strength and sincerity of my feelings. Since that time I have passed through some deep waters, and my faith sometimes well nigh failed. But God has preserved me, and I am still trying to "follow the Lamb whithersoever he goeth."

For the Guide to Holiness.

LITTLE FALLS, Dec. 12th, 1848.

BR. KING: — Having noticed an article in your periodical, a short time since, on the blessings of the "Guide," I send you a few lines, which if you deem worthy, you will please insert in the Guide.

In the summer of 1840, a pious and devoted mother subscribed for your excellent Guide. The first number came and was perused with great satisfaction and delight; as a messenger bringing glad tidings of great joy; and which it has since proved to be to many an inquiring mind. She had for some time previous, testified before the church and the world, that the blood of Christ had power on earth to cleanse from all sin; which truth she endeavored to impress upon the minds of others both by precept and example, until her departure from the shores of time. She continued to read and practice the precious truths and maxims of the Guide, until her two children were savingly converted, and brought to a knowledge of the truth, which transpired on the 16th of March, 1843. At this she greatly rejoiced, and was led to exclaim in the language of the prophet, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." From this time her health gradually declined, until the 20th of April, when she departed this life in the triumphs of faith. In this severe affliction, the remaining members of the family found consolation in



the gospel of Christ, which nothing of an earthly nature could afford. Still the Guide was taken, and continued to do its office work upon the heart, until a father was enabled to exercise faith in Christ, as a present, free, and full Savior, and continued to live in the enjoyment of the fullness of the gospel of peace, until February 1st, 1846, when he was removed from the church militant to the church triumphant, leaving abundant evidence that he had gone to enjoy the rest that remaineth to the people of God. But under such heavy afflictions, when deprived of the dearest earthly friends, the grace of God was sufficient. Since that time I have continued to take the Guide, and have been instructed and benefited in perusing its pages. In June last I was enabled to give all for Christ, to cast all my interests, both spiritual and temporal, upon him, and consecrate my little all to him for time and eternity. And since that time, while attending a camp meeting, my sister was made to rejoice with joy unspeakable and full of glory. And when I take a retrospective view of the past, and anticipate the blessed enjoyments of the finally faithful, O ! how my heart beats with gratitude to God, that we the remaining members of the family are travelling in the highway of holiness, cast up for the ransomed of the Lord to walk in, and if we continue faithful a few days longer, we shall have passed through the trials and afflictions of this life, and shall meet before our Father's throne in one unbroken company, where the wicked cease from troubling, and the weary are forever at rest.

Yours truly,

C. P. H.

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“ Ho ! every one that thirsteth, come  
To Christ, the soul-reviving spring ;  
Here find a refuge and a home —  
Here all your wants and sorrows bring.

Trust thou thy soul, thy life, thy all,  
To Him who evermore endures,  
Who will not weary at thy call,  
But succor sends, and peace secures.”

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 17.

### ON THE RELATION OF SUFFERING TO SANCTIFICATION.

THE way of those who truly and deeply believe, like that trodden by the divine Master in whom they have trusted, is a path of thorns. The most eminent Christians have, as a general thing, been called to pass through the greatest sufferings. Infinite wisdom, which explains the means it uses by the results that follow, has seen fit to connect their sufferings with their sanctification. God has seen it to be necessary, that they should suffer, not only for the good of others, which they could easily understand, but also for their own good, the reasons of which it was more difficult to see. A few remarks will explain, in part, the nature of this necessity.

2. A heart *unsanctified*, is a heart which has become disordered in its attachments. Its desires, separated from their true centre, are either given to wrong objects, or by being inordinate, assist in a wrong degree. The sanctification of the heart, is its restoration from this wrong state. And this is done by a course, the reverse of that which sin has previously prompted it to take, namely, by taking the desires from wrong objects and by suppressing all their inordinate

action. But such is the nature of the desires, that this cannot be done without the experience of much suffering.

A man, for instance, desires wealth. If this desire is disappointed, if the wealth which he desired is placed beyond his reach, he suffers. It is not a matter of choice, but of mental law. And in that sense it is a matter of necessity. A man desires friends, honors, power, reputation, influence, pleasures. If he does not obtain them, his heart bleeds. And of course the degree of the suffering will be in proportion to the intensity of the desire. If the desire exists in the highest degree, the suffering attendant on its resistance and suppression will be very great.

3. God, who is the author of sanctification, as he is of every thing else except sin, knows what is in the human heart. He knows, better than any other being, the truth and the dreadful import of the fact that the hearts of men, so far as they are left to themselves, are full of unholy desires. And it is his design, through the death of his Son and by the applications of his grace, to restore them from this state. He means, if they will yield to, and co-operate with his purposes, to separate them from all such unholy feelings; but as the separation of so strong a tie cannot be effected without suffering, he means they shall suffer. The way in which he proposes to lead them, is the way of the cross. "And whosoever," says the Savior, "doth not bear his cross, and come after me, *cannot* be my disciple." Luke, 14 : 27.

4. But it will be said perhaps, that we have the promise of sanctification through *faith*. And it is readily and joyfully admitted, that there are a multitude of passages of Scripture, which ascribe our inward restoration in all respects to faith in God, and to that grace which is experienced through the merits of his Son. But still it is no where said or intimated, that we are sanctified by faith *without suffering*. It is faith, which first inspires the thought of a separation from the world; it is faith which brings us into harmony with God, and secures strength from him; it is faith undoubtedly, which gives us the victory, but not the victory *without a contest*. Faith works by love and purifies the heart; but the love which faith inspires, is the love of God, contending with, and purifying the heart from the love of the world. Such a strife cannot exist without pain.

5. But it is not enough to say, that the restoration of the soul from an unsanctified to a holy state involves as a general thing, in

consequence of the nature of the process, the *necessity* of suffering; undoubtedly it is a necessity, but it is also a *privilege*. We not only necessarily suffer in being separated from the world, but the suffering itself indirectly gives strength to sustain us in the separation, and it does it in this way.

In a state of suffering, we naturally look somewhere for relief from it, or for support during its continuance. Generally speaking, our attention is first directed for aid to persons or objects near at hand. We lean upon a human arm, or upon a frail earthly object of some kind. But the result of our experience is, that nothing but a divine power can give us adequate support. We turn, in the season of our distresses, from the creature to God; and we never do this in sincerity, without finding in him a degree of support which we can find no where else.

On this point, heathenism itself furnishes instruction. It is worthy of notice, that disappointment and sorrow have a great influence in inspiring the sentiments and practices of their imperfect worship, even in the minds of those who have known nothing of the Christian religion. "*Res adversae*," said the Roman Camillus, after recounting the calamities and sufferings of his countrymen; "*res adversae admonuerunt religionum*." And however we may explain it, it will be found the general rule among all classes of men, and in all situations, that *sorrow leads to religion*.

6. The tendency of suffering, is not only to lead us to God, as the only being who can help us, but to keep us there. The general result, in the case of Christians, is, the more they suffer the more they trust, and the more they trust, the more will the principle of trust or faith be strengthened. So that affliction, by impressing the necessity of higher aid than human, tends not only to originate faith in God, but indirectly to increase it.

And it may be added further, it is difficult to see how faith can be much strengthened in any other way. When we walk by faith, we walk, in a certain sense, in darkness. If it were perfectly light around us, we should not walk by faith, but by open vision. Faith is a light to the soul; but it is the very condition of its existence, that it shall have a dark place to shine in. It is faith which conducts us, but our journey is through shadows. And this illustrates the meaning of certain expressions frequently found in the experimental

writings of Dionysius the Areopagite, and other writers who hold similar views, such as the "*night of faith*," "*the divine darkness*," "*the obscure night of faith*," and the like.

It is hardly necessary to say, that darkness or night, in its application to the mind, is a figurative expression, and means trial or suffering, attended with ignorance of the issues and objects of that suffering. And accordingly, these writers teach in harmony with other experimental writers, that seasons of trial, leading to the exercise of faith, are exceedingly profitable. The Biblical writers, whom they profess to follow, obviously teach the same. "Persecuted," says the Apostle, "but not forsaken; cast down, but not destroyed. Always bearing about in the body *the dying of the Lord Jesus*, that the life also of Jesus might be made manifest in our body." And again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2d Cor. 4: 9, 10, 17.

7. In sustaining the remark, that suffering may be regarded as a spiritual privilege, we are led to add here, that pleasure, which is the opposite of suffering, is *not* a good or privilege, unless it be the true pleasure. It is far better to suffer, than to experience any pleasure in this life, either inward or outward, which God himself does not give. The only true pleasure, is in doing and suffering God's will. There is an intoxicating and dangerous power, in all pleasure which has not a divine sanction. One of its results is, even when it is characterized by thoughtlessness or levity, rather than by crime, that it disturbs the natural and easy action of the mind, so that we cannot perceive and understand the truth so easily as we should otherwise do. This want of clearness of perception is attended with a confusion, and divided state of *feeling*. In other words, it is apt to leave what may be called figuratively, a cloud, a mist before the mind; shutting out, or preventing, the pleasant clearness of God's presence.

8. It is well for us to suffer, among other things, that we may have a better understanding of the situation of others who suffer, and may have more sympathy with them. A fallen world, where evil is continually striving with good, is not the garden where true and unalloyed happiness may be expected to grow. Suffering, whatever distinctions grace may make among men, places us on a level

with the common lot of humanity, and leads us continually to think of, and to feel for sinners.

9. Another of the benefits, connected with the endurance of suffering, is, that when endured in the fulness of Christ's dispositions, it imparts true liberty of spirit. It is hardly necessary to say, that there can be no bondage to the mind that cheerfully lays all the world's gifts upon God's altar. It finds its riches in having nothing, and realizes the feelings of its freedom in the fact that it has no choice separate from God's choice.

10. Again, when suffering is attended with right affections, it becomes one of the strongest, and perhaps the only satisfactory evidence of true love. If God should bestow upon us mercies alone, without trials, it might be difficult to say, whether we loved him for himself, or only for the blessings he gave. But if our affection remains unshaken under the trials he sees fit to send, we have good reason to regard it as true. The love, which exists and flourishes at such times, is not a mere accessory, dependent for its continuance upon circumstances, but is a permanent principle.

11. These considerations do not exhaust the subject, but they may lead to reflection and self-examination on the part of the reader. Two remarks only remain to be added here. One is this.

When we lay down the general principle, that deprivations and sufferings are favorable to the exercise and growth of faith, we would not limit the remark to what we lose or suffer *outwardly*; — to the loss, for instance, of health, property, personal influence, reputation, and human friendships, and to the sorrows resulting from these causes. We include also sorrows of mind, such as result from specific and heavy temptations, and from a general and deep feeling of spiritual desolation, which sometimes exists in connection with such temptations.

12. The other remark is this. It is not enough merely to be patient under suffering; the highest spiritual experience requires us to *rejoice* in it. At least, it requires us to rejoice in all that suffering which results from a loss of those worldly possessions which are dangerous to us, and from the suppression of wrong desires. If we are satisfied, that we cannot be fully sanctified without suffering, we ought to rejoice in it, as our greatest good. We ought to rejoice in it, because it strengthens our faith, because it gives us the victory over

sin, because it makes us partakers of Christ's sufferings, because it enables us to fulfil the will of God, because it leads to everlasting life.

A. K.

For the Guide to Holiness.

## EVERY THING DESIGNED TO HELP US.

NO. 7.

### DOMESTIC TRIALS AND HEAVY RESPONSIBILITIES.

THIS is a world of discipline, and God pursues various methods with his children, but always with one object. Among the many trying cases which meet the eye, we often see that of the Christian wife, whose husband does not sympathize with her on the subject of religion. It is natural to her to lean on him, and look to him for counsel; but, however judicious he may be in other respects, here he cannot be trusted—she must stand alone. This is not all; he opposes her, and throws every hinderance in her way. Her opportunities of attendance on the means of grace are restricted, her power of doing good abroad is limited, and her efforts at home continually thwarted. In other respects he is, perhaps, a kind husband, and she loves him. But her affection is a continual source of suffering; for in addition to her continual solicitude on his account, she feels most painfully the want of sympathy. He is indifferent to the subject which lies nearest her heart—yea more, he hates it, and sometimes, on account of it, he almost hates her too. Her children grow up under this unfavorable influence, and take sides with their father, and her difficulties increase. Too often is she drawn, by her affection for them, into compliances which wound her conscience, and bring darkness into her soul. Between her desire to please her family, and her desire to please her Savior, she seems to be in perpetual conflict. Thousands of aching hearts can testify to the truth of this picture.

It is very common to hear such individuals say, "I cannot do as I would if I were differently situated." This is true; your circumstances are peculiarly trying—all these things seem to be against



you. Multitudes, who were once fair and flourishing professors, have been borne away by this current of unfavorable influences, and made shipwreck of the faith. Others have struggled along, sometimes taking the right stand, and then again yielding so much as to neutralize their influence. This makes them unhappy; they cannot give up their religion altogether, though they are continually harassed with the consciousness that they do not walk worthy of it. Children are sharp-sighted observers, and they readily perceive that their mother's religion fails to make her happy; and therefore, it is not the thing for them! She sees this, and feels it, and her perplexity increases. When she reads Paul's assertion, "All things work together for good to those who love God," she is ready to ask, "How can it be so in my case?"

No circumstances are apparently more unfavorable than this; and perhaps we should be disposed to consider this case an exception, were it not that in a multitude of instances the grace of God has been completely triumphant. The fact of her having no earthly arm to lean upon, has made her lean more entirely on God than others do. Not having another to think for her, she is compelled to think for herself; and consequently, she grows in a real knowledge of divine things faster than she otherwise would do. Not finding the sympathy which her heart craves, she is driven to the bosom of the dearest, tenderest, and most sympathizing friend in the universe. There is one kind, attentive ear, into which she can pour all her complaints, and never meet a repulse. The peculiarity of her situation, tends to make her a more decided Christian; this comes of being obliged to think for herself, and act for herself. She has taken her stand, and she must maintain it. The fact that the eyes of her husband and children are incessantly upon her, operates favorably, by keeping her incessantly on her guard. Aware that her example is a very powerful kind of preaching to them, she takes care that it shall all be of the right sort. Often, very often, are these gentle and faithful preachers permitted to receive husband and children as the fruits of their ministry.

If one so circumstanced is tempted to falter in her course, what a powerful stimulus is here, to urge her on in the straight and narrow way! The fate of souls, dear to her as her own, may be depending on her faithfulness. She finds that an ordinary degree of piety will

not do — she must have larger measures of grace, to bear up under the weight which is laid upon her. She asks, and it is given. When, at the close of her pilgrimage, she looks back on the way in which the Lord hath led her, she is *satisfied* that goodness and mercy have followed her all the days of her life; and that those untoward circumstances which seemed to be *against* her, have really been *for* her. Doubtless this becomes still more apparent, when the whole is reviewed in the light of heaven. For the Master has said, "What I do, thou knowest not now, but thou shalt know hereafter."

We turn now to another case: that of the Christian on whom it has pleased the Lord to lay *heavy responsibilities*. Perhaps he is at the head of a large business establishment, requiring great skill as a financier; he has an inadequate capital, and on this account his movements are much embarrassed — especially in "hard times." Perhaps he has a partner who is not a Christian, and hardly a moral man, with no very nice ideas of honor, and no disposition to make "the golden rule" the rule of business. Perhaps he is also an officer in the church, and the superintendent of the Sabbath school. Then he must hold an office in this, that, or the other benevolent association, and perhaps serve his town or his country in some public capacity. Then, too, he has a family to feed, clothe, educate, and fit for this world and the next. His faculties are taxed to the utmost, and he often feels that he has a greater load of responsibility than he can well walk under. He grows prematurely grey, and the lines of thought in his face early deepen into wrinkles. He feels that God has placed him in his present position, and laid all this load upon him, and he must go along under it as well as he can. But he thinks that those who say the soul may always be quiet in God, do not know much about such a position as his — if they did, they would see the impossibility of the thing! And yet, he has invariably found that when his religious feelings have been in the best state, when he has come the nearest to a perfect trust in God, when for a time he has tried the blessed way of doing every thing *in* and *for* the Lord, then his burdens have become light. O, why does he not go on, till he has perfectly learned the great lesson of casting all his care on God!

Others have responsibilities laid on them of a different kind. There is the pastor, with hundreds of immortals looking to him for guid-

ance, and almost for salvation. There is the physician, on whose skill and discretion hang life and death. There is the editor, (not always awake to his responsibility,) moulding public sentiment, destroying or building up persons, plans and opinions, with a stroke of his pen. There is the judge, holding in his hands the life and liberty of his fellow men. Then there are those who are called on in Providence to build up and sustain our literary institutions. The pecuniary, intellectual, moral and spiritual welfare of these institutions must be provided for, and it lays a heavy weight of responsibility on those who have the charge of them. They are often ready to exclaim, "Who is sufficient for these things?" It is their difficult work to control, instruct and guide thoughtless youth, and bring mind and heart into the right shape — a work that might task an angel's powers.

Are these heavy responsibilities favorable to growth in grace? Most of the sufferers say no! It seems to them as if they had so many dead weights hanging about their souls. Such cases are not only absorbing, but depressing; and few, who have been long under their pressure, have elasticity of spirits enough left to rise above them. Yet, after all, this is an excellent discipline. What is that man good for who has never had any responsibility thrown upon him? He does not know himself. We say that throwing responsibility on any individual makes him *more of a man* — so it does — and for the same reason it makes him *more of a Christian*. It strengthens faith and courage, gives vigor and manliness to his piety, makes him a decided, energetic Christian, improves his judgment, and he becomes invaluable as a friend and a counsellor. He grows up into *a strong oak* among "the trees of the Lord." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; *and whatsoever he doeth shall prosper.*" These are the strong men in the community — the strong Christians in the church. They have to do all the thinking for the rest; human nature is indolent — men will not think till they must — and these men *must*.

Let those to whom the fine talents are given, gratefully accept the trust, and cheerfully meet the responsibilities connected with it. When the Lord cometh and reckoneth with his servants, you will be able to say, "Lord, thou deliveredst unto me five talents; behold,

I have gained besides them five talents more." And your Lord will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The words, "I will make thee ruler over many things," seem to intimate that our Lord has work for his disciples to do in another state of existence; and that they whose powers are brought to the highest perfection here, will have important services assigned them hereafter, which could not be so well performed if they had had less discipline in this world. If this view be correct, there is something very comforting in it, for then no effort is lost which we make to qualify ourselves for usefulness, even though our opportunities of service here may be soon cut off.

Let us then no longer shrink from *responsibility*; but in the strength of the Lord, meet it courageously. It will do us good, and make us much more efficient in doing good to others. A soul in a healthy state, loves to have its powers taxed to the utmost; nothing is a burden. If the weight becomes too heavy for us, then it is our privilege to roll it on the arm of God. This he graciously invites, nay, even commands us to do. An earthly father would not like to see his child staggering under a load which was beyond his strength; and our Heavenly Father, with a tenderness infinitely greater, says, "Come unto me, all ye that labor and are *heavy laden*, and I will give you rest." We talk about "our heavy responsibilities;" but after all, the Christian is responsible for nothing. He is only a little child, and all that is required of him, is to keep making *attempts* to serve his Father; but he ought never to feel that the weight of any undertaking rests on him. O, it is our high privilege to feel, that—whatever may seem to devolve upon us—God is *all*, and we are *nothing*!

S. J.

"WHENEVER you and I are acting beyond our faith, we are conscious of effort, we are awkward. Whenever there is simple faith in the living God, we see saints go on quietly, easily, unobtrusively, and (it seems to me,) victoriously. There is a happy liberty in the service which faith renders unto God, which no skill or effort of the flesh can assume, and we must watch against mistaking effort for faith."

For the Guide to Holiness.

## ONE IS YOUR MASTER, EVEN CHRIST.

AND has the disciple of Christ but one Master? Has he no divided interests? Can he not gather a little with Christ, with one hand, while he is scattering a little with the other? Can he not serve God some, while he is serving mammon a little? No man can serve *two* masters, saith the great Master himself. But whom is the real disciple serving when he is ploughing his field, or building his house, or attending to his merchandize, or filling his professional office? And whom is she serving, when she is preparing food for her family, or washing, ironing, and sewing, and setting her house in order; waiting upon visitors, and doing other things needful for the comfort and comeliness of those dependent upon her? *The real disciple is always serving his Master.* Whatever he or she does, they always do it according to his directions. He has given general rules by which, the Holy Spirit sanctifying the judgment of the disciple, he can regulate all his matters of both a temporal and spiritual nature, however small, according to his Master's will. And in following these directions, he has a spirit within him which consecrates all he does in faith, that is acceptable in his Lord's sight. If by the scriptural means of diligence and economy, his property increase, he remembers that he is only a steward,—that he must not let his money lie still and rust, (for the rust of it will eat as doth the canker,) but he must keep it in use for the good of others—of his own family and all the rest of the great family of God. When he helps others, he does not do it to those from whom he can have a recompense but to the poor who cannot reward him, for he desires to have his recompense, in the day of the resurrection of the just, if anywhere.

The housewife remembers too, that the great Master had an interest when he was here on earth, that all around him should be made comfortable. He called for food to feed the hungry, and when it was lacking, created it at the very time. He both gave and received such attentions of different kinds as are suited to the body.

Our Creator, in giving us our existence for a while in time, to inhabit corporeal bodies, makes it reasonable that whatever we do for the body in its various wants, is service to him, provided we do it in

remembrance of him, eating and drinking, and doing all we do, in praise for his wise and merciful provision for us. And we have some reason to believe that the true refinements and elegancies of life, (for there are many so called, that are falsely called so,) would not be unacceptable in his sight, when time and money are no longer needed for the evangelization of the nations; when all shall know the Lord, and shall be like brothers in one great family. Then shall we not be at liberty to imitate the Creator of worlds, and the things contained therein, in the exquisite skill and beauty of his workmanship? And even now there are many things in which we can as well have elegance, as coarseness, with the same expense, and a little more attention, which attention will have a tendency to refine our feelings, and will add to the happiness of others, being as we all are, creatures of taste as well as of understanding.

A pleasant, cheerful countenance, and a sweet, lively voice, are much more agreeable to us, and therefore add more to our happiness, than a cloudy, sad, countenance, and a complaining, whining voice; so on the same principle, a room fitted up in a neat and pleasant aspect, adds more to our enjoyment, than one merely giving us a place in it, having a disordered, dark, and gloomy aspect. So that attention to matters of taste, even now, is acceptable to God, where they do not interfere with duties of a more rigid nature; for he understands the elements of our constitutions, having made us with his own hand; and he knows that his creatures of the most moderate temperament, are more or less affected by these things. A boasting in any one, of independence as to matters of taste, is "wise above what is written," and therefore out of place; for in the sacred scriptures, the very description of heaven, so far as we have a description of it, is addressed in part to the principle of taste. The *beauty* of heaven is not forgotten amid its other attractions; and he made the sea — shells and the flowers; the arching heavens and the green smiling earth; the plumage of birds, and the eye, ear, and hand of man. So that in attending to all these things in the manner regulated by the word of Divine inspiration — attending to necessities first, of others as well as of ourselves, and afterwards to matters of true refinement and beauty,—"One is our Master, even Christ."

There is nothing like purity of heart, — freedom from selfishness; or in other words, *holiness*, to secure refinement of feeling and of

manners. The command, "be courteous," and other appeals to the Christian to be gentle, and the declaration that the servant of the Lord *must be* gentle; and that *love* does *not* behave itself unseemly, all go to show this. And indeed the principles of the gospel fully operating in the life, are what, and what alone will make the perfect gentleman and perfect lady in all times and in all places; because they are what alone can subdue selfishness in the heart.

But the matured disciple has but "one Master, even Christ," in a more specific sense. He is not under the power of any appetite, passion, or propensity; he is not the slave or servant of any meat, or drink, or any desire, or fear. He can eat and drink what he has reason to believe is best for him; and what is hurtful to him he can as well let alone. He has no disposition to gratify any desire beyond its lawful and healthful use. He is in bondage to no fear of disappointment, persecution, or pain; for "perfect love casteth out fear," and he believes without wavering that whatever he is called upon to suffer he shall have a degree of strength given him proportioned to the suffering, and exactly fitted to it. Instead of being a servant to his emotions or passions, he is master of them through Christ; that is to say, Christ is master of them, for him. The fear of death is taken away, either in reality or by faith; it is already taken away, as some experience for years before the time of their departure comes, or, the disciple rests in faith that it will be, when death comes; for he feels that its sting, which is sin, is already extracted.

To be under such a master as Christ, is a glorious liberty to

A STUDENT.

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For the Guide to Holiness.

## DIALOGUE ON HOLINESS.

BY REV. C. K. TRUE.

- A. WHAT do you mean by entire sanctification?
- B. He that is sanctified wholly is cleansed from all sinful principles and dispositions.
- A. What do you mean by "sin?"
- B. Sin, in its widest import, is the "transgression of the law" of God.



A. And what is the law ?

B. The law of God is the prescription of our duty in relation to God, to our fellow creatures, and to ourselves.

A. Where is this prescription given ?

B. It is contained in the Scriptures, in general principles and particular precepts, applicable to all the conditions of our existence.

A. What are the general principles of the Law ?

B. Jesus said, Matt. xxii. 37—40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*"

A. What are the particular precepts ?

B. They are such as these: "Be temperate in all things," "Thou shalt not covet," "Lie not one to another," "Be patient towards all men," "Rejoice evermore," "Pray without ceasing," "In every thing give thanks," "Quench not the Spirit," "Abstain from all appearance of evil."

A. Does the application of any of these precepts require the exercise of judgment and discretion ?

B. Evidently it does; for example, to be strictly "temperate in all things," requires extensive knowledge and accurate judgment.

A. Can all possess this knowledge and discrimination ?

B. No man, since the fall, ever fully possessed such properties.

A. If sin is "transgression of the law," can any one, then, be saved from *all* sin in the present life ?

B. Clearly it is not to be expected in conduct.

A. How then do you understand that entire sanctification is attainable in the present life ?

B. I believe that by grace a Christian may possess the perfect principles of obedience, though he may err in practice.

A. But this would imply that he was inspired with the perfect love of God, and always meant to do right, but through infirmity of mind erred in the application of the law in some instances.

B. This is very nearly my view of "entire sanctification" as attainable in this life.

A. Please explain yourself fully.

B. An unrenewed man is totally destitute of the love of God;

but through repentance and faith in Christ, his sins are pardoned, and he is inspired with the love of God — and this inspiration of love to God, is regeneration. All Christians are conscious of this new element in their minds, and it disposes them to obey God in all things. But they find it comes in conflict with some propensities of their nature, not yet fully regulated; and the principle of obedience in them often has a struggle for the mastery. This shows that their love is not perfect in degree. But entire sanctification increases the power of love, so that they love the Lord their God with “all the heart, and with all the soul, and with all the mind.”

A. But do you understand that “to love God with all the heart, and with all the soul, and with all the mind,” means, to possess the love of God in such a degree as to control freely and fully and habitually all the propensities and powers of the man?

B. Yes, all that are directly subject to his control.

A. This is the clearest explanation of the chief commandment which I have found. But what powers are not directly controllable by this principle?

B. We have not absolute control over some of the intellectual powers, as the thoughts, the memory; so also some of the sentient faculties, as, for example, the instinct of fear upon the appearance of danger; and some of those moods of the mind which are produced by the various states of the body, as dulness, sadness, &c. In this respect we suffer from the effects of the fall; and while we remain on earth, we must be imperfect. But all those propensities, which are actually controllable by the will, are *freely* controlled by “perfect love,” — such, for example, as prompt to anger, envy, malice, pride, lust, covetousness, emulation, strife. The converted man controls them, but often with difficulty; the sanctified man freely and sweetly.

A. Christian perfection, then, is a degree of holiness perfect as it respects present capacity. But is not this all that the law requires?

B. No: the law was given to man as perfect, and it has not been altered to suit the fallen condition of man. Hence, Mr. Fletcher, who probably had as deep experience of grace as any Christian of modern times, speaking of the sanctified believer, says, “he more or less transgresses the paradisaical law of innocence, by not thinking so deeply, not speaking so gracefully, not acting so properly, not obeying so vigorously, as he would do if he was still endued with original perfection and paradisaical powers.”

A. But does not the fact that the perfect law is still in force, imply, that it can be obeyed perfectly?

B. It would, were it now enforced on us as the condition of life; for it would not be just for God to suspend eternal life upon a strictly impossible condition; but it is now given as a rule of life, and not as a condition of salvation. Christ has fulfilled the law for us, and offers us eternal life, on condition of faith in him.

A. If the law is no proof that we can obey it, perfectly, it is also no proof that it can be obeyed in the degree called "evangelical perfection, or sanctification."

B. That must be admitted, though some have argued otherwise. The gracious promises of the gospel are the only legitimate proofs that "sanctification" is attainable by us.

A. But what promises?

B. Jer. xxxi. 33 — "But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." 1 John, i. 9 — "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Thess., v. 23, 24 — "The very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body, *be preserved blameless* unto the coming of our Lord Jesus Christ. *Faithful is he that calleth you, who also will do it.*"

A. But these are unqualified promises, and seem to give assurance of perfect holiness.

B. And he who receives them is made perfect in intention, motive, disposition, or whatever may be included in moral principle, though in action he is liable to go astray, and will go astray, through errors in judgment, and uncontrollable infirmities, as I have explained.

A. Such a man you would say is "pure in heart."

B. What less, if he loves God with all his heart, and mind, and soul? Could man before the fall have had a higher principle? This is "Christian perfection."

A. This method of explaining the subject is new to my mind. It appears to harmonize with the Scriptures, but does it agree with the views of such writers as Fletcher and Wesley?

B. I perceive no discrepancy. If there is, I should be glad to have it pointed out. Farewell.

For the Guide to Holiness.

## SIN AND PENITENCE.

Oh, what a fearful thing it is,  
That, from the better way,  
Attracted by illusive bliss,  
We love to go astray.

At first we slightly turn aside,  
Nor think to travel long,  
But more and more we wander wide,  
And more and more go wrong.

Oh, poor and erring wanderer, stay!  
Nor thus forsake thy God;  
With hasty step regain the way  
Thine earlier footsteps trod.

Oh, happy he, who loves to weep  
With penitential tears,  
And thus has strength divine to keep  
His path in coming years.

U.

For the Guide to Holiness.

## RELIGIOUS CORRESPONDENCE.

No. 8.

Day of visitation. Light resisted, becomes darkness. Can a justified soul be lost? Justified and condemned at the same moment, impossible. Disobedience incurs condemnation. The voice of conscience.

God is giving to his people a season of visitation in regard to the duty of entire holiness. Yet I fear that many whose names stand enrolled in the eye of this world among the records of his chosen ones, may permit this season of visitation to pass by. How has my heart mourned over some such, as with yearnings, I have said, "O that thou hadst known the day of thy visitation."

How often do we witness those who have time and again, had the powerful urgings of the spirit on this point of experience, relapse into worse than a state of indifference. Yes, I have heard some who have been thus influenced, not only speak lightly of those who profess a state of holiness, but have also heard them indulge in skeptical remarks in relation to this cardinal doctrine of the Bible.

Light on this subject, as on any other point of religious experience, or practice, becomes darkness if resisted. Though I would not be guilty of undervaluing the great things which God has done for his people, yet I fear that many who profess a state of justification, would find themselves in a state of condemnation, if right perceptions of what constitutes a state of justification, were entertained.

We often hear the inquiry, "can a soul in a state of justification, be lost?" To this we answer, *no!* Yet to such inquirers I would propose a question, asked by a minister not long since, "How long do you think a soul can continue in a state of justification without obeying the command, 'Be ye holy.'" It is only to those who walk not after the flesh, but after the spirit, that there is no condemnation. Yet it is a nice point to *walk after the spirit wholly*, but not a nicer point than it is to become a bible Christian.

Alas, how many after having had most searching influences, and powerful persuasion in relation to the attainment of personal purity, are now further from it than formerly. Yet, notwithstanding this, they do not think or speak of themselves as in a *backslidden* state. But how does God regard such. These have heard, and have also understandingly acknowledged the reasonableness of the command, "Be ye holy"—still they consciously disobey! And why? Because they see that the path of holiness is one of universal self-denial—the cross is on the way. The Spirit whispers, If any man will come after me let him deny himself "and take up his cross daily and follow me;" yet with shrinkings of heart he turns away, the path seems too narrow—the way is too straight. He does not obediently take up his cross, and pursue an onward course. Yet though conscious of this, does he think of himself as receding? or in speaking of his experience, does he pronounce thus upon it?

Does he not rather pass on in indefiniteness of feeling, hoping perhaps, that he is on the whole gaining ground, without remembering

the fact, that there is no such thing as going *around* the cross. Yet this in reality is the case—the cross covers the whole of the way to the heavenly city. The Savior had not said, let him deny himself and take up his cross daily and follow me, had there been a way to go around it, leading to the same road. Had any man found a way to do this, then were the purpose of God defeated, and heaven were gained by climbing up some other way.

Those who are lingering thus, surely cannot conceive that they are obeying the command, “Go on unto perfection.” Yet does such an one stand still? No! from the moment that he refuses to obey the command, “*go on*,” which is ever the mandate of the captain of his salvation, a retrograde movement begins, and steadily, though perhaps imperceptibly, the retrograde movement progresses, just so long as the command “go on unto perfection” is not obeyed. Yes, alas, the retrograde movement is too often imperceptible, because spiritual things can only be discerned by the light of the Holy Spirit. Turning away from the requirements of God, grieves the Spirit and causes the withdrawal of its enlightening influences, and to the degree these influences are resisted, (and non-compliance is resistance) to that degree the light becomes darkness.

How strangely inconsistent for one in this state, to conceive himself *justified* before God. And yet this is the inconsistent position in which many stand who profess a state of justification.

And where is the individual, who for any length of time, has been adopted into the family of Christ, but can look back upon a period when the importance of perfecting holiness in the fear of God, has been powerfully urged upon his heart. Doubtless, it would be difficult to single out many, especially among that sect whose founder was thrust out to raise up a holy people, but who have had seasons of special visitation on this subject. The writer has conversed with scores, who have felt that they were called of God to the office of the ministry, and most deeply have they felt the obligation to be holy as a necessary requisite for their holy calling. Yet have all these obtained this grace, and with *clean hands* and *pure hearts* gone forth to minister in holy things? Alas, too few have thus tarried at Jerusalem until endued with power from on high, and now how is it with them? With how many, have those keen internal convictions of the necessity of present purity died away,—the visitations of

the Spirit on this point have become less frequent. And why? Because these influences were not faithfully cherished,—the grace was not sought with sufficient earnestness and perseverance—the cross was in the way.

And where is the prayer or class leader who has not had a day of visitation on the subject, when the importance of personal holiness, as a preparatory requisite in order to lead the devotions and experience of others, has not been deeply felt? Yet why has it not been obtained? O let conscience speak out now, as truthfully as it will speak in that day when the secrets of all hearts shall be revealed; yes, as truthfully as it will speak when you behold scores on the left hand of your Judge, who perhaps might have been at the right, had you but led them by the experience and practice of holiness into the highway which has been cast up, not for here and there a traveller, but for all the ransomed of the Lord to walk in.

P.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

THE reading of Christian experience has so often been made a blessing to my soul, that I may not withhold a narrative of the way in which I have been led out of the spiritual Egypt.

It is now ten years since I was effectually aroused to seek the salvation of my soul. When the light of God's love first fell on my heart, I exclaimed the half was not told me, and inquired immediately — "Lord what wilt thou have me to do." I saw my best services unprofitable — I saw that he who redeemed me, had a righteous claim to all I possessed, and in the fulness of my heart, I consecrated myself *wholly* to the service of the Lord. Although educated by Christian parents, I had never heard, previous to my conversion, that the Christian through faith in Jesus, may have complete victory over his foes before the hour of death. Soon after the power of regenerating grace passed upon my heart, I heard for the first time a *full salvation* preached. I listened, but could not receive it, neither might I deny it — I was too little acquainted with my Bible to settle the

point immediately, and I concluded to leave the matter before the throne of grace, praying for just that salvation which Jesus died to purchase. At this time I recorded the following:—

To-day, have solemnly covenanted with God, to be *wholly* his—to devote myself *entirely* to his service—I feel assured he accepts the sacrifice I bring.—Have asked in the name of my great advocate that my heart may be cleansed from all sin, and feel a firm confidence that he who hath promised will perform. My heart pants to be free from that which offendeth my Lord. Here follow still farther, expression of ardent desire to know more of God.

I have often thought, that if at this point, some one deeply taught in the science of holy living, had taken me by the hand, and taught me the way more perfectly, I might then have entered the rest of faith. But I was not left to myself—I continually sought the Lord in ardent supplication—to work his utmost work of salvation on my heart. And oh, how can I praise him enough, that he did hear my cry! In this state of heart, I one day sought my closet, and kneeling, looked upward as I opened my Bible to receive the divine illumination. Directed by the spirit, I opened to Romans 8th, and as I read the, blessing came—the baptism of the Spirit. And although years have passed, I can *never* forget the hallowed sense of God's presence, that took possession of my soul. As I went forth from that Bethel, language is far too tame to tell the love of God. Young in years, and not naturally communicative, I looked around inquiringly, to learn if all Christians possessed this *open vision*. I can never forget with what confidence I laid down to sleep, for all around me were the arms of infinite love. I thought that in the whole universe there was no place in which I could be unblest, for the love of God was my joy, and with such views of his excellence as were then mine, I could never cease to love him. But I may not dwell here, but pass on to the story of my ignorance, for at that time I had never thought *full salvation* mine. I knew no difference at that time, between temptation and sin, when the Lord would prove me, and permitted the fiery darts of temptation to reach me. I let go my confidence and went out on the rolling billows of temptation without my anchor—I forgot that the trial of my faith was precious. Alternate joys and fears were mine for eight or nine years, sometimes overwhelmed with the stupendous thought—God *my Father*—Heaven my home—Chris-



*tians my brethren* — an incorruptible inheritance mine, if faithful. I *always* loved the meeting for social worship — the house of God even had greater charms for me than the hall of mirth, but the *rest of faith* was not mine.

In the summer of 1847, the Lord began to reveal to me how much I was dishonoring him, by living as I lived, and to incite in me an ardent desire to be, in verity, *wholly his own*. I had previous to this, become more established in the belief that a full salvation might be enjoyed by the Christian through faith in Christ. I ceased to mock God with formal prayer alone, and continually urged my plea before the throne, that I might be led into the *right way*, for I asked if mercies would not lead me, that affliction might be sent. I had many foes to meet — After I met the insinuation, “religion, even if God does bless you, will never be to you what it was.” But I said *I will believe* God able to fill the most enlarged desire of an immortal mind. In August of the same year, I attended a meeting in the grove; I went praying that the Lord would break the lethargy from my soul. It was done, and earnestly I bowed before the throne, pleading for a present salvation. Days, weeks, and months passed by, and my impotent soul lay by the fountain of the water of life, unable to step in. But now a battle was pitched between the army of the Lord of Hosts and the powers of darkness. In other words Christians met daily to pray and to praise, waiting for the out-pouring of the Spirit. My own responsibility as a professed Christian, lay upon me with such weight at this time, and I felt so much my *perfect impotency*, that I looked Jonah-like for some way to flee. But my way was hedged, and I prostrated myself *low* before the throne, praying for the *whole armor*; and yet it tarried. I gave all to God. — Weary days were mine, and full oft my sorrowful heart said, “Oh, that I knew where I might find him.”

At this point, one who knew the *simplicity* of the way, through faith in Jesus, and who also knew something of the struggling of my soul, said “will you kneel here, never to rise until you have the blessing?” The enemy’s *last* strong hold was attacked. I had often been able to say he *will do it*, but to bring it to the present, and, reckoning on the immutable Word, say he *does it*, had always been beyond the power of my faith. For some moments my answer delayed, but within was a secret whisper, if you turn from this point

you grieve the Spirit, and I said, I will. As we knelt, my soul, all unconscious of the presence of others, said *now*, Oh, Father let thy own teachings guide me. The Spirit whispered, did you ever trust the Lord Jesus for any blessing, and he fail you; Oh, never, *never* — Trust him now, was added — He is able. Oh, said my captivated heart, I will trust him. And here followed a distinct consciousness that a *future* trust was an impossibility. It must be *present*. At this moment I saw such a fulness in Christ, that I think had I had the interests of more than one soul, I should have trusted all to Him, and I added *I do* trust Thee *now*, Savior. I can go no farther, language is far too poor to tell the joy of heaven. The Lord Jesus came in to abide in my heart; I had no longer any fear; I was enabled to so reckon myself not my own, as to account my foes, the foes of the Lord Jesus.

As soon as I found the great salvation, an inexpressible desire for the deliverance of all the *dear family* from the strong chains of unbelief, took possession of my soul. More than a year has passed, since, through faith in Jesus, my impotent soul was healed, and still I find increasing beauties in the way of holiness. The principle of faith assumes a new importance almost daily. As I watch the signs of the times, I have come to believe that a glorious morning has dawned on the church. But I must pause. My heart is too full of the great subject to trust myself farther.

MARIA.

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For the Guide to Holiness.

## A FRAGMENT FROM MY PORTFOLIO.

I DAILY enjoy communion with our Father in heaven. Every morning before I kneel down in prayer (and I rise before four,) I take the precious word of God, and ask that I may read something to strengthen me. I also ask that God would open my eyes to behold wondrous things out of his law. Sabbath morning, the passage which was by the holy comforter applied to my heart, "The Lord is thine inheritance." Monday morning, "Go thy way, eat thy bread with joy, for God now accepteth thy works." "Do with thy might

whatsoever thy hand findeth to do." Tuesday, "Thou hast given him his heart's desire, and hast not withheld the request of his lips."

I feel the utmost confidence that God will give me the desires of my heart with respect to T——, but I want you to pray that it may be *now*, and that he may be a *Bible Christian*, and not a *drone*. Wednesday I had set apart as a day to go out into the highways and hedges, to try to compel sinners to come in, and also to induce Christians to resolve that they would no longer sit at ease in Zion. The *manna* upon that morning was, "I know thee by name, and thou hast also found grace in my sight." And he said, "My presence shall go with thee." You can tell, dear sister, how inexpressibly precious this was. What now could I need! I therefore went out leaning on the arm of my beloved, who had promised to make perfect his strength in my weakness, and I had a delightful time. Thursday morning, the heavenly bread was, "Be not afraid, but speak and hold not thy peace, for I am with thee." O what an unspeakable privilege, to be permitted to be workers-together with God. Is there not a blessed reward even here in serving God, and in trying in all things to be faithful in doing our duty. I do bless God for the privilege of being an active laborer in his vineyard. I am determined to live to him alone. He has given me a fearless heart and I wish to spend and be spent for him. I am reproached even by professing Christians, for the course I take, but I am willing to be anything or nothing, as shall please God. I feel strong in him, I feel that he is my rock and my fortress — my portion — my light — and my salvation. I do rejoice in him, yea, and I will rejoice.

"BELOVED, be assured that if you would be really strong, it must be by secret living before God. The reason we are so weak is, that we care so little about this secrecy before God. We are ready and eager to run into some service to be seen of men, but do we esteem unseen communion and discipline before God beyond all? Depend upon it, that if there is not the slaying of the lion and bear in secret, there will be no killing of Goliath in public."

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 18.

### RELATION OF THE LAW OF PROVIDENCE TO THE ORDER AND DIS- ORDER WHICH EXIST IN THE WORLD.

IF the Law of Providence were strictly fulfilled, order would at once exist throughout the world. The reign of harmony, which poets have dreamed and prophets have predicted, would from that moment commence. Every man would not only be in his place, but, what is more, he would be contented with his place. It would not be the order of tyranny, but the order of benevolent wisdom. It would not be the harmony of force, but the harmony resulting from a common faith in a common Father.

2. The first development, under the strict fulfilment of the Law of Providence, would be order and harmony of position. And this would be attended with harmony of feeling. As each one would be in his place, so each would be satisfied with his place, without being more satisfied with his *own* place, than with that of his *neighbor*. In looking at the great frame-work of society, all would recognize the necessity of the parts to the completion and symmetry of the whole. As each would have his place, with no rebellion of the foot against

the hand, nor of the hand against the head; so there would be no feelings of distrust and envy. How could there be rivalries, how could there be distrust or envy, when each, in being contented with the divine arrangements, would of course be satisfied with that position which those arrangements had assigned him. The fact of the divine choice, especially when taken in connection with the imperfections of human wisdom, would far more than counterbalance all incidental evils; so much so, that want and suffering, attended with God's choice and favor, would be regarded as infinitely preferable to riches and pleasure without them.

3. The cessation of personal and social rivalries would involve that of nations. Or at least the same divine law, which operated to secure the one, would not fail to bring about the other. Persons and neighborhoods would be at peace. Nations would be at peace also. There is a locality, a rank, a duty of nations, as well as of individuals. If each would take the position, and fulfil the duty which the Law of Providence indicates to them, national rivalries would cease, because the occasions of such rivalries would no longer exist; and the God of the individual man, and of the domestic hearth, and of social institutions and unions, would be the God of empires. The Law of Providence, harmonizing the relations of states, as it does those of individuals and small communities, would constitute a family of nations, and war would be known no longer.

4. On the other hand, there cannot be discordance between man's moral nature and God's providence, without great contention and disorder in the world. And in point of fact, the world is in the greatest confusion and strife, because the ordainment of God is not corresponded to by the wishes of the creature. Every one has his choice. To be a merchant, a prince, a commander of armies, a man of pleasure, a man of science, a mechanic, a farmer, a soldier, a teacher of youth, — such are some of the preferences they evince. All wish to decide for themselves; all estimate the good or the evil on the small scale of their own personality and interests; all have their choice. Who among them, in the mournful degeneracy of our fallen race, wishes to follow or thinks beforehand of following, *the choice of Providence.*

The world is a map of situations, inscribed with lines of demarcation, diversified every where with discriminative colors, which indi-

cate opportunity, adaptation, want, fulfilment, duty. In one place the poor are to be aided ; in another place the ignorant are to be instructed ; in another the sick are to be consoled and watched over. In one place is the demarcation of endurance ; in another is the arena of action ; in another is the platform of authority and eloquence. But who, in beholding any one of these various demarcations and the duties it suggests, goes to God and asks :— Am I the man whom eternal wisdom has selected for this mission ? Resigning my own will, I lay myself upon the altar of sacrifice, — not to be what I might choose to be, but to be what God may choose to have me to be. Send me if thou wilt ; — but let me not go, nor have a thought of going, without thine own authority.

5. There are exceptions, it is true, but not enough to reverse, or to modify essentially the assertion, that man is at war with Providence. “ All seek their own,” says the apostle, “ not the things which are of Jesus Christ’s.” In this state of things it is obviously impossible that there should be peace or happiness. Man, in being by his selfishness antagonistical to God and God’s arrangements, is necessarily antagonistical to his neighbor. Place is at war with place, and feeling with feeling. On every side are the outcries of passion, the conflicts of interest, and the crush of broken hearts.

6. Shall it always be so ? The remedy, and the only remedy, is an adherence to the Law of Providence. Renounce man’s wisdom, and seek that of God. Subject the human to the Divine. Harmonize the imperfect thoughts and purposes of the creature with the wisdom of the eternal will. Let the clamors of nature cease, that the still small voice of the Godhead may speak in the soul. Go where God may lead thee.

When this shall be the general disposition, when all shall cease to seek their own, and shall begin to seek the things which are Christ’s, then will the Law of Providence universally take effect, and God will reign among men.

“ See truth, love, and mercy, in triumph descending,  
And nature all glowing in Eden’s first bloom ! ”

No pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labor, which we owe to the souls committed to our care.

For the Guide to Holiness.

## EVERY THING DESIGNED TO HELP US.

NO. 8.

### AFFLICTION.

How should a christian meet affliction? Shall he give way to immoderate grief, and suffer himself to dwell continually on every aggravating circumstance connected with it, and turn away from all that is alleviating and consoling? This is the way the children of the world mourn, but it is not the way for the christian. If the tears *will* flow, let it be "in a gentle measure;" let it be a subdued and submissive grief.

But is this enough? No, there should be something more than a sullen submission to a superior power. Submission to the will of God, does not express all that a christian should feel under affliction; there should be a *cheerful acquiescence* — a *satisfaction* in seeing the will of God done. A faithful servant may submit to the will of his master, because he supposes it is his duty to do so, and further, supposes his master will do right; but his feelings are not like those of an affectionate child, who desires, above all things, to see his father's plan carried out, who takes delight in witnessing its developement, and is quite willing that, in order to make way for it, his own little schemes should be overturned. He has looked into his father's plan, and though he cannot understand all its bearings, and has no adequate idea of its final results, he sees enough to satisfy him that it is good, and that nothing can be so desirable as to have it fully accomplished. Moreover, he loves his father so well, and has such confidence in his wisdom and goodness, that he would wish him to fulfil all his designs, even if he did not know anything about them.

But even this does not fully express all that a christian should feel in affliction. It is important that he should rightly understand *what God is doing for him*. If he does, he will be grateful for affliction. He will see in it *an answer to his prayers for sanctification*; and he will be anxious to co-operate with God, in making them in the highest degree serviceable to his spiritual interests. This is one of God's sweet and gentle ways of comforting his people, which the world

knows not of. He leads their thoughts away from their sorrows, to the consideration of the effect they are intended to produce.

The christian who feels right, desires, above everything, to be filled with the Spirit. But he is sensible this cannot be till he is emptied of self; therefore, his first work is to crucify self, in its various forms of life. Perhaps he begins by attempting to regulate the appetite for food. The mastery is not obtained here quite so easily as he expected. One who has, all his lifetime, been in the habit of "feeding himself without fear" — eating what he chose, and as much as he chose — thinking it too small a matter to bring his religion to bear upon, will, perhaps, after his attention is religiously turned to the subject, often find himself eating more than is beneficial to his system, mental or physical, and indulging in luxuries which are unfavorable to health of body and spirituality of mind. Each instance of this kind, is a triumph of the animal over the intellectual and spiritual part of his nature, and diminishes his strength in the christian conflict. This has been well understood by the most eminent saints in all ages and churches; hence the practice of fasting, which is found useful, among other reasons, because it gives, for the time, a victory of the soul over the body. Perhaps the christian finds himself making little or no progress in the subjection of his appetite; but while he is regretting this want of self-control, sickness comes upon him, and then he is compelled to take only simple and wholesome food, and that sparingly. Now he may very properly view this affliction as sent, among other reasons, to aid him in this warfare against the flesh.

Next, perhaps, he undertakes to subdue and regulate his *propensities*; for instance, the desire of human praise. He prays, resolves, watches, yet finds himself often foiled. It is so natural to love praise, that, as long as he has anything which commands praise, he is very likely to seek it. God looks on with great tenderness, while the unequal contest is going forward, and at length sees it necessary to come to his help. How does he do this? By taking those things which ministered to vanity out of the way. Was it beauty of person that proved a snare? God mars that beauty. Was it wealth? He lets it take wings. Was it intellect, knowledge, talents, or eloquence, that commanded the dangerous applause? God "weakens his strength in the way," so that he can no longer use those brilliant gifts. How



important it is, that the child of God should understand what his heavenly Father is doing, and, instead of wasting tears over his disappointments, go diligently to work, to make the most of them !

In the next place, the christian undertakes to regulate his *affections*. He remembers the injunction, "Little children, keep yourselves from idols ;" and he would obey it ; he wishes God to have the first place in his heart ; more than this, he wishes to love God with all his heart, and to love his dearest earthly friends only in and for God. But those precious ones occupy his thoughts, engage his affections, and so engross him, that there seems very little prospect of his being "filled with all the fulness of God." How can God enter this pre-occupied heart ? There is but one way ; it must first be emptied. If the christian will not prepare the way of the Lord, the Lord will prepare his own way — perhaps by removing these idols.

And now, behold the poor christian in a fair way to be made rich — in a fair way to be delivered, as he has been desiring, from selfishness in all its forms — having been deprived of those things which were ministering to its life. The inward crucifixion is not yet effected, but it will now be comparatively easy.

"Stripped, wounded, beaten nigh to death,"

what shall hinder him from taking refuge at once in the bosom of Infinite Love ? There is one thing that may hinder him, and that is, if, instead of perceiving what God is doing for him, he lets his mind dwell only upon his afflictions, and thinks he acts the part of a good christian, if he submits with a tolerable degree of resignation, dwells on the consolations of the bible, and spends all his intellectual and religious force in just trying to bear his griefs. Perhaps his friends will say that his afflictions have had the right effect, inasmuch as they have rendered him dead to the world. But being dead to the world, is not being alive unto God ; it is only a preparatory step towards it.

Let us then accustom ourselves to look upon affliction as the way in which God begins to answer our prayers for sanctification ; and then we shall not be surprised, as if some strange thing had happened to us. As one earthly pleasure after another is taken away, we shall say : "Ah, well, so much the better — one weight less — God means to have all my heart — and he shall !" It has been well remarked, that, "when we pray for sanctification, we should ask for strength to bear the answers to our prayers !"

There is another view of affliction, which may be taken. You commenced the christian life by consecrating yourself and all you had to God. In this consecration were included the powers of the mind, the heart, and the body ; time, talents, property, influence, friends, and everything you could call your own. Did God accept you ? Your answer will perhaps be, " God has promised to accept all who sincerely give themselves to him ; consequently, I should have no doubt of my acceptance, if I were sure my consecration was complete ; but my heart is so deceitful that I don't know what to think about it ; it is a point I long to have settled."

Suppose, then, God should help you to settle it, by actually *taking* one of the things, which you profess to have *given* him — your health, for instance. In consecrating your body a living sacrifice, you promised two things ; first, to use all its powers exclusively for God ; second, to hold yourself in readiness to give them up whenever he should call for them. Now those powers are crippled by disease ; the Lord is taking you at your word, and thus affording you a *test* by which to settle the point you was anxious about ; viz., whether the dedication had been complete. The grace of God triumphs, and you are enabled to say, " It is well ! " But after your health is restored, your doubts return ; you cannot glorify God by expressing the full assurance of hope, because you fear that your consecration is deficient in some other respect. Again he comes to your aid, and affords you another *test*, by taking away your property. Here, too, grace gives the victory ; you are enabled to pass through this ordeal unharmed, and spiritual comforts are found to increase, pretty much in the ratio that earthly pleasures decrease.

Recovering somewhat from this shock, you praise God for the gracious support he has given, but yet are not quite prepared to say that you are wholly the Lord's. And why ? Because you feel that it will not do to say so, unless the consecration you make to him be without reserve. There are objects of affection, so very dear to you, that you fear they are occupying a wrong position in your heart. Now if you wish to know how it is, and are as earnest as you ought to be about it, when God comes and takes away one of these beloved objects, you will understand at once what it means, and, if your consecration be entire, you will readily yield to this test, and bless the Lord for it — fervently entreating, that his Spirit may now fill the

heart which his providence has emptied. But if this prompt submission be not found, then have you equal cause to bless the Lord for bringing you to this test, that you may now make a new consecration, and put the friends which remain to you, in their true position.

We see, then, that if a christian be in earnest on the subject of holiness, if coming into a perfect and permanent union with God be the one great object of his desire, towards which he is bending all the best energies of his soul—feeling as Paul did when he said, “I count all things but loss that I may win Christ, and be found in him”—he will consider afflictions as the most valuable auxiliaries in this work, and will heartily welcome them as such. When he falls into divers temptations, (trials,) though by no means rendered insensible to suffering, still, he will count it all joy, knowing that the trying of his faith in this way, is much more precious than that of gold.

A silent submission to the will of God, then, does not express all that a christian should feel, under the pressure of affliction. Let us rather inquire wherefore the Lord contendeth with us. While we are studying how we shall derive all the benefit from the sorrow which it was designed to give, the tears will forget to flow.

S. J.

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NO. 9.

TEMPTATIONS.—SERIES CONCLUDED.

We have seen that the circumstances of life, one and all, are designed and adapted to promote our spiritual progress. Those that seem most unfavorable, are, when rightly received, harmless; and not only harmless, but salutary.

But we have an enemy, “who goeth about, like a roaring lion, seeking whom he may devour.” The battle of life is not with *circumstances*, but with *Satan*. Here is our great source of trouble; we have a sleepless foe, who is permitted to attack all the children of God, from the weakest to the strongest. The depraved tendencies of the heart give him a fearful advantage over us. His temptations are indeed manifold, and we are often in heaviness on account of them. He seems to be always watching his opportunity to beguile, and when he does not succeed in that, to harass the child of God. He loves to worry those whom he cannot devour.

Is the Christian a sufferer from *feeble health*? Satan will avail himself of this bodily weakness, to tempt him to sloth, and to an unnecessary self indulgence, or to a repining and unsubmitive spirit; and he will do his utmost to make the langour of the body spread itself through the soul, depressing faith, love, zeal, energy, courage and hope. Where the nervous system is irritable, he will send the irritation into the temper, and excite the Christian to impatience and ill humor; and then, perhaps, prevent his penitence by whispering to him, "It is only nervousness!" If he fails of his object here — he will take another turn, and persuade the invalid that his langour of body is a sinful stupidity, and that prostration of the nervous system which renders him incapable of emotion, is want of love and zeal. What will become of the poor, feeble christian — too weak to fight — unless he can take refuge in some such assurance as this; "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Yes, the name of the Lord Jesus Christ — *the Lord our righteousness* — is a strong tower, into which Satan cannot follow us!

Is the child of God possessed of *warm affections*, which bind him strongly to his family and friends? The adversary will take advantage of this, and insensibly lead him into loving the creature separately from the Creator. He who tempted the Savior to fall down and worship him, is willing we should worship anything else but God. He is well pleased when he can persuade us to make idols of those we love.

Do *cares and labors* devolve upon us? Then comes our busy adversary, and, with malicious ingenuity, entangles our feet in the net, intent on throwing us down. Our only security lies in adopting David's practice. "Mine eyes," he says, are ever toward the Lord; he shall pluck my feet out of the net." Observe, his eyes are not on the *net*, but on the Lord.

Are we blessed with *prosperity*? Satan will do his utmost to make it harden us, or lift us up, or turn our thoughts away from God and heaven. His wiles here are well understood by all — except the subjects of them. Lord, bless our blessings, and thus defeat his designs!

Are we, in the providence of God, thrown much into *society*, and compelled continually to mingle with the world? We are then in Satan's own dominion. He will not fail to let us know that he is

prince of this world. His servants will do his bidding ; often, too, without intending it, and without our being aware of it, they will be exerting over us a pernicious influence. When Satan can prevail on us to adopt their customs, fall in with their ideas, court their smile, and fear their frown, he has gained his point — we are his, to all intents and purposes. As to our being members of the church, he has no objections at all ; indeed, he had rather we would be — we can serve him more effectually there. What is to protect the saint who is *in* the world, from thus becoming *of* it ? Let him throw himself upon these gracious words of our Lord : “ Be of good cheer, I have overcome the world ! ”

In short, though God designs everything for good, Satan intends to convert everything into evil. Then, perhaps, you will say, “ There is, after all, one exception to Paul’s assertion, that all things are yours — Satan is not yours.” If he is not ours yet, we have the assurance that he shall shortly be bruised under our feet. The great Captain of our salvation has broken his dominion. He cannot hurt us now, without our own consent. “ He may *tempt* us against our will, but he can never *make us sin*, against our will.” And we have this gracious assurance ; “ God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape.”

Besides, temptations are not without their use. They drive the Christian to the word, and make him lay hold on the promises with a stronger grasp. He meets the tempter as his divine Master did, with, “ It is written ; ” and every time he resists a temptation in this way, it becomes easier to resist again. Thus is his faith invigorated. As the strong oak grows stronger, by battling with the storms, so the holy soul grows stronger, by contending successfully with temptation. The command of scripture is, “ Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one ; and take the helmet of salvation, and the sword of the Spirit.” Thus equipped, the Christian soldier is prepared for foes ; but if he never had any fighting to do, his armour would grow rusty for want of use.

These conflicts teach him how weak he is in himself — how strong in the Lord ; every thing is useful which goes to diminish our confidence in ourselves, and increase our confidence in God. Meanwhile, our gracious Lord is not an indifferent spectator of the sufferings of his people from this source. He is “ touched with the feeling of our infirmities, having been tempted in all points like as we are.” Let the thought of his sympathy comfort us.

It is important that we should learn to discriminate between temptation and sin. Christians endure a great deal of unnecessary suffering, in consequence of not making this discrimination. They should remember, that sin does not consist in having wrong thoughts thrown into the mind, but in *entertaining* them. If they are promptly rejected, no guilt is contracted. The effect of mistaking temptation for actual sin, is to weaken our faith and to dishearten us in our efforts after a life of entire conformity to the divine law. If we are brought into condemnation whenever a temptation is presented, we shall be in trouble all the time, and must be strangers to that “ perfect peace ” which is promised to him “ whose mind is stayed on God.”

There is a class of conscientious Christians, who are continually brooding over “ in-dwelling sin ; ” and many an hour is spent in confessing their inbred corruptions, when it could be employed more profitably to themselves, and more to the glory of God, in dwelling on those “ exceeding great and precious promises, by which they might be made partakers of the divine nature, and escape the corruption that is in the world through lust.” But what do they mean by “ in-dwelling sin ? ” They probably mean, a natural tendency to do wrong. Now, if this tendency is held in check by the gracious influences of the Holy Spirit, so that it does not break out into action, while it may be, and ought to be, a cause of shame, sorrow and humiliation, that there is such a tendency within, and of fear and trembling too, lest, in an unguarded moment, it should break out ; still, so long as the grace of God triumphs, and the individual is not conscious of allowing any unholy feelings, grateful acknowledgements to God, and expression of confidence in him, are more appropriate, and much more salutary in their effect upon himself and others, than those universal confessions, and wholesale expressions of guilt, which are so continually on the lips of many good people. We hear the same

individuals making the same confessions about "sins of omission and commission, of thought, word and deed," day after day, and year after year. It is difficult to avoid the conclusion, that, either they do not mean exactly what they say, or that their confessions are not attended with any faith in God's promises of help. Christians, too generally, make confession in a desponding tone, with a feeling that the *repetition* of those sins is *inevitable*.

The young convert is usually full of self-confidence; but after repeated falls, he becomes sensible of his weakness, and begins to put less faith in his good resolutions; till, at length, he feels like giving them up altogether — because, he says, he is so sure to break them! It not unfrequently is the case, that he loses confidence in himself, without having gained confidence in God. This is a most uncomfortable place for a Christian to be in; he will never be able to do much, or enjoy much, till he scrambles out of this "Slough of Despond," — taking care to get out on *the right side*. It is to be feared, that great numbers of those who set out to go on a pilgrimage, fall into this slough, and spend most of their lives in it. They live in a state which varies little, if at all, from that of a sinner under conviction.

Child of God, do you *really wish* to overcome *every* temptation? Your Father wishes to have you, and offers to help you. "The Lord knoweth how to deliver the godly out of temptation," — if you will only trust him to do it. "This is the victory that overcometh the world, even our faith." "In all these things we are more than conquerors, through him who hath loved us" — and loves us still! "Thanks be to God, who always causeth us to triumph." So long as you *earnestly desire* to be helped, and continue to *believe that he can and will help you*, just so long you will find that he actually *does* help you. You will go on from one victory to another, till faith becomes habitually and completely triumphant. You will go from strength to strength, until you reach that blessed world where the tempter can never come. As you grow stronger, you will probably have severer attacks from the enemy; but, be his fiery darts ever so numerous, and ever so fiery, the shield of faith shall quench them all.

Take courage, then, Christian, and press onward in the way of holiness. You have every thing to help you. Much as you desire to be holy, God desires it still more, and has arranged every thing

in *creation, providence and grace*, to promote this very end. Only co-operate with him, fall in with his designs, and all will be well. Ask, and you shall receive grace at *this present moment*, to rise above all the depressing influences of *present circumstances*; and not only rise above them, but make them turn to your account. Only believe, heartily, the assurance of God, that all things are *now* working together for good *to you*, and then your asking will be attended with the blessed consciousness of actually receiving. Believe fully, that the indwelling Spirit can keep you from being injured by any unfavorable influences, and that so long as you earnestly desire it, and are looking to him for it, *and expecting it*, he will keep you. It must be so; for if you desire it, and God desires it, there is nothing to hinder. "This is the will of God, even your sanctification." "If God be for us, who can be against us?" "And who is he that will harm you, if ye be followers of that which is good?" "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." "He that spared not his own Son, but delivered him up for us all, how shall he not with him *freely give us all things*?" "And God is able to make *all grace* abound towards you; that ye, *always* having *all sufficiency in all things*, may abound to every good work."

We have seen that "things present" are designed, not to fetter the soul, but to give it wings, and make its course

"Offward and upward, and true to the line."

But the great help of all, and that which gives efficiency to all the rest, is the Holy Spirit. In the blessed assurance of the indwelling of the Spirit, we seem to have a security for holiness and happiness. God ever present—ever within us! What may we not expect? "Doth God in very deed dwell with man?" Yes; and "we have only to recollect the wonderful fact, to take full comfort of it." What courage it gives us! What energy! What happiness! Supposing all things were *against* us, would not this glorious fact be enough to insure a complete triumph? Suppose every promise were blotted out of the Bible, the consciousness of the indwelling of the Spirit, would be a security for everything that Divine Love has promised.



To those Christians who complain of their "unfavorable circumstances," Paul would reply, "What! know ye not that ye are the temples of the Holy Ghost?" What more can we want, than to realise constantly, this delightful, this amazing fact? Let us continually yield a prompt, affectionate, and unquestioning obedience to all the suggestions of the inward voice. Here is safety—here is holiness.

Seeing these things are so, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Let us press forward in the divine life confidentially—joyfully—determined to be pleased with everything, because God sends it, and determined to fall in with his design of making every thing a help to us. *Unless we do this, every thing will be a hindrance.*

S. J.

For the Guide to Holiness.

DEAR BRO. KING:—How truly do God's chosen ones, in all denominations, breathe one spirit! I send you another gem for the Guide.

E. M. B.

## SUBMISSION.

BY BISHOP KEN.

Like thy blest self, Lord, teach me to submit  
 To all my heavenly Father shall see fit:  
 To yield the full subjection of a son,  
 Pray, "Father, not my will, but thine, be done!"  
 He ever lives unviolenced by ill,  
 Who, to his God devoted, *has no will.*  
 Since thou my Father art, O God, I right  
 Claim in thy boundless wisdom, goodness, might;  
 Thy wisdom will my soul in doubts direct—  
 Thy might will in calamities protect—  
 Thy goodness ne'er will causelessly afflict;—  
 With all the three I'll keep a union strict;  
 They 'll me proportion what for me is best,  
 In their disposal I'll entirely rest.  
 I unto thee refund my borrowed mind,  
*To centre in thee by a will resigned.*

For the Guide to Holiness.

## JOURNEYINGS TO MOUNT ZION.

"I will make mention of his loving kindness, according to all he hath bestowed upon me."—*Psalmist*.

### ECONOMY OF OUR SALVATION.

*Feb. 2.*—God's gifts are not partial. "He upbraideth none." All that ask believingly of God, receive. He turneth none empty away who knock at mercy's door. Mercy is free, salvation is full and perfect, and eternal life is now offered to every creature on gospel terms. O, the divine fulness of the blessings of the gospel of peace! How many! ah, how many believers in Christ rest short of that fulness, through the power of unbelief! A full ransom has been paid, and a healing fountain is now continually opened for sin and all uncleanness; yet how strange the children of God do not accept of the terms of complete heirship with Christ! Faith, I find, can make us abundantly free from the law of sin and death. And through this delightful medium, we are brought into the full liberty of the children of God, and made "partakers of the divine nature."

### BLESSEDNESS OF RELIGION.

*Feb. 5.*—How blessed do we feel the influences of religion upon our hearts! Religion is an overflowing fountain. It is filled with the purifying and healing waters of salvation. A thousand sweetly murmuring streams proceed from this fountain, and meander along through the groves and fields of heavenly grace on earth, till we are permitted to trace their source up to "the green pastures and still waters" of the better land. Here is the river of life, clear as crystal, proceeding from the throne of God. Here emanate the balmy waters of life, and flow back from the fountains of paradise to cheer and bless the souls of men. Religion is a purling, healing, joyous fountain of life and blessedness. It is a Bethesda indeed!

### THERE IS VICTORY IN DYING WELL.

*Feb. 9.*—This evening, another member of the family entered into the rest of heaven. She has escaped from earth, and now doubtless dwells safe in the promised land. This makes the third

member of the family circle called one after another, in a few brief periods, to the Spirit world. Thus

"Friend after friend departs ;—  
Who has not lost a friend ? "

Time is ever on the wing — our days are passing away, and we are sailing swiftly down life's rapid river to our eternity. But what matters it, if we are Christians indeed, how soon we are called upon to exchange worlds ? Then with our departing friends we can say, "to die is gain" — "all is well" — "Christ is mine" — "heaven is my home." But they have gone to their rest and their reward. "Blessed are the dead who die in the Lord." Look, for a moment, at the scene of the dying Christian ! His chamber is often made the gate to paradise — "quite in the verge of heaven ! "

"O, who can gaze with heedless sight,  
On scenes so fair as this ?  
Who but exclaims — ' thus let me die,  
And be my end like his ! ' "

#### GRATITUDE FOR PAST MERCIES.

*Feb. 16.* — Sabbath morning. I feel, in view of the mercy, goodness, and loving-kindness of God, from my early childhood up to this auspicious Sabbath morning, overwhelmed with gratitude, and love and praise. How hath heaven crowned my life with tender mercies and compassion ! I feel that

"My days of grace shall ne'er be past,  
While time and thought and being last,  
Or immortality endures."

"O that the people would praise the Lord for his goodness and for his wonderful works to the children of men ! "

#### ACKNOWLEDGMENT OF DIVINE FAVOR.

*Feb. 25.* — The Lord hath done great things for me, whereof I am glad. I rejoice exceedingly this morning, that "Christ is made unto us righteousness, sanctification, and redemption." Through him we have abundant redemption, even the forgiveness of all our sins. We wish not worldly grandeur, nor emolument ; but the desire and language of our heart this morning, is,

"Only Jesus will I know,  
And Jesus crucified."

## PUBLIC CONFESSION.

*March 2.* — This morning, for the first time, professed the goodness of God in his sanctifying grace in the class-room. Was blessed in so doing. My *evidence* brightens as I speak of God's gracious dealings to me, and I now doubt not in the least of this precious work performed in my heart — of being sanctified freely by his grace. For "his Spirit beareth witness with our spirit that we are born of God." We now have a peace and an assurance, till recently unknown and unfelt. God seems to pervade and fill all the powers of the soul! There are heights and depths in love divine, to which we have long remained a stranger. My peace now flows as a river, and abounds still more and more. O the depths both of the wisdom and the grace of God!

"Rivers of life divine,  
From thee their fountain flow;  
And all who know that love of thine,  
The joy of angels know."

## JOY IN GOD'S ORDINANCES.

*March 9.* — This is the third quarterly visitation of U. for the present conference year. And a precious season it is! Spake this morning in Love Feast, and testified openly my experience in the work of sanctification or perfect love. Feel again, this morning, faith's increase and love's resistless power, and my evidence of divine acceptance brightens still more and more as I acknowledge God's goodness and favor towards me. This afternoon, attended sacrament. Was much comforted and blessed in this sacred ordinance. Felt that God in his grace by the Spirit, so pervaded my heart as to bring all my affections into sweet obedience to his will. O may

"We into nothing fall, and rise  
Renew'd in all the life of God."

## THE JOY OF OTHERS, OUR JOY.

*March 16.* — This Sabbath morning felt much joy and satisfaction in seeing young soldiers starting for Mount Zion. O how it revives and cheers me to see poor sinners coming back to God! Next to my own salvation, is the salvation of my fellow men. "I say unto you, there is joy among the angels in heaven over one sin-

ner that repenteth." And why should not the children of God on earth rejoice when children of wrath become children of God and heirs of Christ?

"O that the world might taste and see  
The riches of his grace;  
The love that compassed me,  
Would all mankind embrace!"

#### TEMPTATION AND DELIVERANCE.

This morning, again testified plainly and unreservedly of the fulness of God's grace in my own individual experience. I do feel his blood "sufficient to atone," and to "cleanse from all unrighteousness." I had not left the class-room till greatly tempted of the devil. The contest was severe, but the snare was soon broken and my soul escaped. Was tempted to distrust God's goodness, and that he had not conferred upon me the blessing of sanctification. But feel the evidence is too constant and satisfactory to doubt. I will not, I cannot doubt. Let us be strong in the faith, giving glory to God.

"O be not faithless, but believe  
In him who died for you."

#### TRIAL OF FAITH.

\* *March 23.*—The past week has been one of trial. Had to live entirely by faith. I cannot walk in my heavenly journey but very little by sight. But amid outward afflictions and temptations, I still feel Christ within. "The trial of our faith," we are assured, "is precious." For when tried, we shall come forth as gold seven times tried in the furnace. Let us therefore "hold fast the beginning of our confidence firm unto the end," and flee to the strong for strength in the day of trouble. For Christ, our great Redeemer, will be our refuge from the tempest, our shield and defence in the day of battle, and "as the shadow of a great rock in a weary land."

"His call we obey, like Abrah'm of old;  
We know not the way, but *faith* makes us bold;  
For though we are strangers, we have a sure guide,  
And trust in all dangers the Lord will provide."

#### SPIRITUAL COMFORT.

*April 6.*—This week has been one of unusual comfort and great peace. Though I have been tempted by the enemy of all souls,

yet the Lord hath graciously kept me by his Almighty arm. His grace into our souls he pours! He is mighty in the day of battle and in the hour of temptation, "and knoweth all them that trust in him." "He knoweth how to deliver the godly out of temptation." How great are the joys of them that believe! How swiftly can we run in the way of his commandments, when his enlightening and comforting beams shine upon our pathway! How *high* and *deep* and abiding are the joys of the believer!

"Quick as his thoughts, his joys come on,  
But fly not half so swift away;  
His soul is ever bright as noon,  
And calm as summer evenings be!"

I. N. K.

For the Guide to Holiness.

## ENTIRE CONSECRATION.

If men of earth, for earth's renown,  
Are willing long to wait or toil,  
Nor shrink to lay existence down  
Upon the war-field's bloody soil;—

If there is nought they'll not endure,  
If there is nought they will not dare,  
To make their hopes, their purpose sure,  
Their wealth to gain, their wreath to wear;—

Oh, say, shall we, who bear a name  
That intimates our heavenly birth,  
Behold our efforts put to shame,  
When placed beside the zeal of earth?

'Tis Jesus calls. For his dear sake,  
If they their all for earth have given,  
Oh, let us haste his cross to take,  
And give our hearts, our all for heaven.

U.

If we expect to live with Christ in heaven, we must live to him on earth.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.

THE Doctrine of Christian Holiness has suffered much persecution, both from the enemies and friends of the cross of Christ. As it is the life and soul of religion — the very embodiment of Christianity; we might well suppose that the most dangerous shafts of the adversary would be aimed for its destruction. The sequel of its history, since its revival by Wesley and his coadjutors, is a melancholy proof of the truth of the supposition; but notwithstanding every effort which has been put forth by the avowed enemies of the truth, combined with the most strenuous opposition from honest, but misguided friends, it has nobly sustained its position — passed the fiery ordeal — and from every trial has come forth, not only unscathed, but clothed in a more resplendent garb, and shining with increasing lustre. Such has been its progress till the present time, and now, few, comparatively, dare openly deny its truth. But though the clamor of opprobrious assault, has, in a measure, died away; yet one obstacle still impedes its course, and will ever be an effectual preventive of its final triumph, until removed by the devoted and persevering efforts of all professing Christians. I allude to the deleterious influence of that by far too numerous class, whose *understandings* are enlightened and convinced of the truth of the doctrine, but whose *wills* are resting in a sleep too deep to be aroused by any voice but his who “wakes the dead.” Those who have felt this influence — chilling like the autumnal blast the very fountain of their warm-gushing sympathies, when, moved by the strong impulse of the knowledge of the possession of this soul-inspiring blessing, they wish to proclaim to all, its “unsearchable riches,” and invite them to a participation in its delights — need not to be told of the wound which it inflicts upon the cause of God. Their moral powers seem to have found a fatal resting place in the lap of spiritual sloth. Present the subject to them in its most attractive form — portray before them all the blessedness of its attainment, and the danger of its neglect — but it falls like the dying reverberations of the mountain echo, and produces no response in their hearts. A Boanerges may thunder in their ears the requirements of the Law, but the word, like the rebounding ball,

leaves not its impress there. A son of Consolation, with glowing zeal and heavenly ardor — may fan forth the feelings of his heart, in the melting streams of Calvary — but as well attempt to melt the frigid iceberg in the feeble rays of the flickering taper — for, though an impression may be made for the moment — 'tis transient as the morning dew. We need a moral earthquake — one which shall stir up this rubbish of apathy — worldly-mindedness — cold hearted, indifference and stupidity, and send it forth by the daily eruptions of the volcano of self-sacrifice, till a spiritual atmosphere shall be filled with the right eyes and right hands of returning Jonahs.

I shall now propose a few plain questions, and give the answers in a future number, hoping, meantime, that far better ones may appear in the *conduct* of the wavering, who may prayerfully consider them, and act according to the dictates of an enlightened judgment. But permit me to preface them, by first remarking, that Holiness is the LEGITIMATE RESULT of the *attainment of the object* of the incarnation of Deity. In other words — It is the *lawful* and *necessary* result of the attainment of *the object* of the sacrificial death of Christ. I admit this is strong language, but it is the only rational and scriptural view I can take of the subject. We believe that man, in his primeval state, was holy; that he was the image of his Maker. Sin came — man fell — then was the promise of the Saviour. But why that Saviour? *It was to reinstate man in the image and likeness of his God!* The design, was the total destruction of indwelling sin! For, can man be the spiritual image of God, when that spirit bears the stains of sin? That the object was the entire annihilation of voluntary transgression, is evident. God is a perfect being, and as such, can do nothing imperfect. Salvation is from him — consequently, it is a perfect salvation. Salvation is perfect, when it accomplishes the object for which it was instituted. “For *this purpose*, the Son of God was manifested, that he might destroy the works of the Devil,” 1 John, 3 : 8.

This, then, is sufficient proof to establish the foregoing proposition. I now pass to

Question 1st. Has God commanded us to be holy?

2d. Has he promised us the *requisite grace*?

3d. Is it conditional?

4th. Are the conditions made known to us; if so, what are they?



5th. If we comply with them as far as we are able, does it not necessarily follow, (if God is true,) that we are \*accepted?

6th. May we, in all cases, know whether we have thus complied?

7th. If we have the consciousness of compliance, is not that consciousness, in itself, an evidence of acceptance?

8th. After having fulfilled the conditions, are we to walk by sight, or by faith?

9th. Is it walking by faith to doubt our acceptance, after our compliance with the necessary conditions?

Lastly; When is the most appropriate time for the accomplishment of this work?

(TO BE CONTINUED.)

\*I use this word to distinguish that point in Christian experience, when the work is, in reality, wrought in the heart, but the individual has not the direct witness of the Spirit to that effect.

From the Southern Christian Advocate.

## CHRISTIAN PERFECTION—EXPERIENCE OF BELIEVERS.

THE experience of Christians may be adduced as collateral testimony on this subject. The regenerated know that they have peace with the Most High, for "the Spirit itself beareth witness with their spirits, that they are children of God." And at the same time they feel, to their own sorrow, that there are among them, at least in some degree, "envying, strife and division;" unholy tempers, passions, appetites, affections, and desires. Their conscience condemns them for these things. The Holy Bible condemns them. The Church herself condemns them. And even the world condemns them, because they do not live up to the holy standard of Christianity. And that they cannot be saved without this purity of heart is farther evident from the fact, that just before their death, they "usually pass through a series of painful and agonizing regrets, with regard to the past, and the most distressing misgivings with regard to their future and final state; and are brought at length to a full surrender of themselves to God, and are filled with perfect love. And many of them testify to the truth of the doctrine we are advocating.

Bishop Hedding says, "But what would be the fate of a soul born of the Spirit, but not fully sanctified, called to die in that state? *If he be not backslidden*, he would go to heaven. Not that he is now fit for heaven, but Christ would fit him, should he call him out of the world. Before his departure, Christ would either accept his weak faith, or give him a degree of faith equal to his wants, and thus save his soul. This view is supported by the numerous promises in Scripture, of eternal salvation to all who die the children of God. Those promises to such as *persevere* and *remain* the children of God, include all the work of grace necessary to fit them for heaven. But these views furnish no excuse for us to neglect seeking full sanctification *now*." If we defer seeking it until near, or at death, merely because it may then be obtained, we thereby impose on the goodness, mercy, and long-suffering of our heavenly Father, and lay the foundation of a lukewarm state of religion.

We have testimony on record, that there have been entirely holy saints in former ages. Take an example of recent date: "In the year 1763, between three and four hundred, in the city of London, professed to be in perfect love." Surely they were not all, nor even most of them, mistaken. Let us refer to Messrs. Fletcher, Bramwell, Carvosso, Mrs. Rogers, Mrs. Fletcher, Lady Maxwell, and a host of others who lived and died in the faith. All these explicitly declare that they received a distinct witness of this second blessing; that while in a justified state, they felt the workings of inward corruption; they sought by prayer and faith for deliverance, and obtained a clear and satisfactory evidence of entire sanctification; so that they "reckoned themselves dead indeed unto sin, and alive unto God through Jesus Christ." They now had the witness of perfect love, distinct from the witness of pardon which was communicated on their justification. And there are many at this time, living in the enjoyment of Christian perfection, who testify by their own experience that this doctrine is true. And the Scripture abounds with examples and testimony on this point, some of which we have noticed, and we may add, that of this character were all those who were filled with faith and the Holy Ghost; those to whom the apostle says, "Let as many of us as be *perfect*, be thus minded;" and finally, all those of whom St. John says, "As Christ is, so are we in this world."

D. K.

## CALVARY.

BY MRS. SOUTHEY.

Down from the willow bough,  
My slumbering harp I'll take,  
And bid its silent strings  
To heavenly themes awake :  
Peaceful let its breathings be,  
Soft and soothing harmony.

*Love, LOVE DIVINE*, I sing ;  
O, for a seraph's lyre,  
Bathed in Siloa's stream,  
And touched with living fire ;  
Lofty, pure, the strain should be,  
When I sing of Calvary.

*Love, Love*, on earth appears !  
The wretched throng his way ;  
He beareth all their griefs,  
And wipes their tears away :  
Soft and sweet the strains should be,  
Saviour, when I sing of thee.

He saw me as I passed,  
In hopeless sorrow lie,  
Condemned and doomed to death,  
And no salvation nigh :  
Long and loud the strain should be,  
When I sing his love to me.

" I die for thee," he said —  
Behold the cross arise !  
And lo ! He bows his head —  
He bows his head and dies !  
Soft, my harp, thy breathings be,  
Let me weep on Calvary.

*He lives ! again He lives !*  
I hear the voice of love —  
He comes to soothe my fears,  
And draw my soul above :  
Joyful now the strain should be,  
When I sing of Calvary.

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 12.

ON THE THREE FORMS OF LOVE: NAMELY, OF BENEVOLENCE, OF  
COMPLACENCY, AND OF UNION.

THE love of existence, simply because it is existence, and in being existence, is susceptible of happiness, is the basis of all other love. This love is sometimes denominated in writers, in consideration of its nature rather than its object, the love of benevolence, or benevolent love. Eternal in the divine mind, operating by its own nature, being in itself and of itself a living principle, it is properly called a LIFE. And it is this immortal life, this central and eternal impulse of the divinity, which elevates and expands the Godhead from a mere infinity of power and wisdom to an infinity of moral perfection. Of the value of this love, and its indispensable nature to God and to all beings created in the likeness of God, it is difficult to form too high an estimate. First in time, it is preëminent in importance. We say every thing which can well be said, when we speak of it as their LIFE.

2. It is worthy of notice, however, that this love, which is sometimes known under the denomination of love of benevolence or benev-

olential love, in distinction from the love of complacency or complacential love, *is not unitive*. That is to say, it does not and cannot of itself constitute an union between him who loves and the object that is beloved. It is hardly necessary to say, that there can be no union unless there are two or more beings to be united. And it is hardly less obvious, that no union can be effected without a correspondence of feeling in those who are the subjects of such union. Love and union, therefore, are not identical, and are not, in all cases, necessarily related. The history of the Saviour, who suffered death in attempting to do good to men, has shown us, that we may love where there is only distrust or hatred in return. Often is this the case. Year after year, man may entertain the kindest and most benevolent feelings towards others; he may labor for them and suffer for them; and instead of the delightful approach and unity of love, find nothing but feelings of ingratitude and deep aversion.

3. Complacential love, based upon that of benevolence or the love of simple existence, adds to the love of the object an approbation of its character. This last circumstance constitutes, it is obvious, an important modification of the affection under consideration. We desire, for instance, the good and happiness of the just man. That is to say, we love him. And we do so, both because he is a man, and also because he is just. The love of him as a just man, which turns upon the fact of his character, is added to, and increases our love of him as a man, which turns upon the fact of his being, or existence. Again, we desire the good and happiness of angels, on the ground of their existence and susceptibility of happiness, just as we desire the happiness of the worst sinners for the same reason. In other words, we love them with the love of benevolence. But the purity of an angel's character furnishes a new element, or rather basis of love;—so that we heighten the love of their existence, which is the foundation, by those of their moral excellence, which may be regarded as an accessory, but beautiful superstructure. In the case of angels, as in the case of the just man, we love both existence and character. In the case of those sinners in whom we discover no good moral elements, we love their existence, *notwithstanding* their character, and in opposition to its repelling influence. And in both cases, if our love exists without regard to personal reward, it is properly denominated *pure love*.

4. Unitive love, in implying the fact of something united, cannot exist without two or more persons, or beings, who are the subjects of it. Such love, especially when it results in the highest degree of union, implies and involves the existence of complacential love, added to that of benevolence. The parties who are the subjects of unitive love, must approve and honor, as well as love each other, before they can enter into such union. Their approbation must be mutual; and mutual approbation can hardly be expected to exist without a similarity of character. A likeness of character is not essential to all love, but it obviously is to that proximity and oneness of heart which constitutes the modification of unitive love. And the degree of mutual likeness of character, will be the measure of the degree of union or oneness. If the union is perfect, the character in both cases must have a moral or religious perfection;—that is to say, the character in both cases must be that of pure or holy love. Love and selfishness cannot mingle together. Whenever two or more existences, filled with the spirit of pure love, approach each other so as to come within the sphere of each other's knowledge, and thus form a mutual acquaintance, they not only have feelings of complacency and approval, but at once form the most intimate association. It is not so much a matter of volition as a law of nature. They cannot stay apart if they would. They are born into the same image; and in the innate consciousness of the loveliness of their individual characters, they cannot help loving that which bears the image, and reflects the resemblance of themselves. Children of the same lineage, and baptized in the same pure waters, they rush into each others' embrace, as a mother, recognizing her own lineaments in a child long lost, but at last restored again, rushes into its arms, not by the movement of mere reason, but by the spontaneity of a true and permanent life.

5. These views apply to the relations between God and man, as well as to those between man and his fellow man. When the soul, divested of selfishness, is born into the state of pure love, it is then regenerated into the image of God. The two existences, the human and the divine, are alike, with the exception that one is created, the other uncreated; one is the copy, the other the original. In connection with a mutual likeness of nature, there cannot fail to be a mutual tendency to union. So that God, and the child of God, are

drawn towards each other, and are united and absorbed, as it were, the less in the greater, not only by the law of filiation, but by the law of attraction *involved in the fact of mutual resemblance.*

6. There is nothing arbitrary or accidental in God's moral kingdom; nothing which violates responsibility and truth. Every thing is, by the wisdom of permanent law or nature, established in the truth; nothing by unreasonable will or unmeaning chance. The love of union, which draws together and makes kindred spirits into one, has its nature. It loves existences, because it desires to make them good; it both loves them and unites with them when they are made good. It has its nature; it has its triumphs also. It is triumphant, both because it conquers, and because it is happy. The union of souls, under the circumstances which have been mentioned, cannot fail to constitute the highest happiness. They do not love in order to be happy; but they are happy because they love. The union of holy souls in love is the nuptials of the Spirit. Their happiness is as bright and as pure as the love from which it flows. Extracted from the exhaustless mine which constitutes God's happiness, it is indeed the pearl of great price; the gem which illustrates the walls of the New Jerusalem.

7. Thus among holy beings there is one great circle of relationship. Love alone, in its mighty power, works out the problem of universal harmony. The fact of holiness, which is but another name for pure or holy love, constitutes a bond of union; reaching all, encircling all, beautifying all. Those in the same rank of being are attracted to each other; and all are attracted to that which is higher in rank. Not only loving, but united in love; and united each in his place and order, on the combined principle of extent of being and perfection of character. So that the result is — *God in all, and all in God*; the Father in Christ, and Christ in those who are begotten of him; mutually bound together and living in each other; no more separated in fact, and no more capable of being separated from each other than the rays of light are separated or capable of being separated from the natural sun.

A. K.

The most heavenly external duties will avail us nothing without a heavenly temper of soul.

For the Guide to Holiness.

## ANGELS.

WE have always been sinners, and have always had sinners for our associates ; consequently, we do not realize what sin is. Sin is something a great deal worse than men have any idea of. How shocking, how hideous it would appear to them, if they looked on it to-day, for the first time ! Yet does the fact of our having become used to it, make any difference in its real character ? Not at all. But, somehow, it makes a wonderful difference in our perception of it. God has beheld sin in his dominions for many ages ; has he become accustomed to it — is it less abominable in his eyes ? No — it always looks just the same to him. His benevolent nature recoils from it as much to-day, as it did on the day when the angels fell. He cannot but hate that which utterly ruins the happiness of his intelligent creatures.

Men seem to have lost the true idea of holiness. How shall they regain it ? Perhaps it will help us to regain this lost idea, if we consider how an angel would live here. Think what purity, propriety, uniform zeal for the honor of God, forgetfulness of self, indifference to the world, love of heaven, perfect gentleness, sweetness, calmness and benevolence, there would be in all his intercourse with men ; loving himself and others, only as belonging to God, recognizing with delight God's hand in every thing, happy to be here because God sent him, but joyful at the thought of going home when his work is done. Nothing can for a moment discourage or disturb him, for he has unbounded confidence in God, with a full and sweet conviction of his love to the whole universe and to him, attended with the happy consciousness of loving him in return, with all an angel's power of loving. He has nothing to say about himself — he does not think about himself, but is all intent upon honoring God, and doing good. He loves God so fervently that he cannot sin against him. He admires every thing in his friends here that is lovely and excellent, yet he does not admire *them*, but God, who has imparted those gifts and graces. "The business of self flattery, and mutual flattery, is going on here continually ;" he will have nothing to do with either. In like manner, he hates all that is evil in men,



but he does not hate the men, though he knows that the evil is truly their own, while the good is the gift of God; he pities and loves, labors and prays for them.

Now this is the way we ought to live. By frequently thinking how angels would live here, we may get our standard up, and thus do something to counteract the effects of the imperfect examples of our fellow men and fellow Christians. It would help us to do the will of God on earth as it is done in heaven. It is always easier to follow examples than rules. In the moment of temptation, the adversary hardly gives us time to look up a rule and apply it; but we can think, in an instant, how an angel would feel and act; we have an intuitive perception of what would be right or wrong for him — nothing else is right or wrong for us. How utterly at variance with all our ideas of angelic character it would be, to see him occupied with himself! Suppose Gabriel should be sent into this world, to minister to one of the heirs of salvation, during the whole of his three score years and ten.

Imagine him saying to himself, "Now I am to stay here seventy years; whilst I minister to this saint, I may as well seek some entertainment. I will try to enjoy myself in this 'Vanity Fair,' after the fashion of the place. I will build me a spacious mansion, and every thing in and about it shall be tasteful and elegant. With my superior abilities, I can easily acquire a fortune, and this will increase my means of doing good, and at the same time give me consequence in the eyes of these strange people. With my talents and eloquence, and the accumulated wisdom of six thousand years, I can at once secure popularity and power — two things which may be made useful, and at the same time are very agreeable. I will also cultivate literature and the fine arts, and astonish the inhabitants of this planet with the prodigies of my genius. They shall see such poetry, such painting, such sculpture, as they never saw before; and the praises of Gabriel shall be on every tongue!"

Suppose him to do all this — and that, too, without neglecting his charge, or appearing altogether unmindful of his home, or his Master — how it would shock us! Gabriel, who stands in the presence of God, amusing himself with such trifles as these! He defends his course by the arguments in common use among good men; but nothing he can say in extenuation of his conduct will satisfy us in

the least — we expect better things of an angel. And well we may. God has an equal right to expect better things of us. We are born to as high a destiny as theirs', and what we feel would be inconsistent for an angel to do, is inconsistent for us. We expect angels to come in the character of messengers — to come in the name of their Master, to do his work, and then wing their way joyfully home. We expect them to spend all their time, and all their strength, and all their talents, in the service of him who sent them, and to keep themselves unspotted from the world — separate — in it, but not of it. Is any thing less than all this required of us? Would it be consistent for God to require less, and will any thing less secure our happiness?

The angels do not serve God from a sense of duty, but with an upspringing joyfulness; they do not creep along at a snail's pace, as we do — they fly! They *delight* to do the will of God, and perform all things with promptitude and alacrity. Does it not grieve the pure heart of your guardian angel, to see you, in your good deeds, impelled by conscience rather than love? Does he not sometimes long to infuse his own loving temper into your soul, and teach you to do the will of God on earth as it is done in heaven? Does he not wonder to see you remain a servant, when you might be a child? Does he not wonder, with unutterable amazement, that after all God has said and done, you have so little practical, realizing, comforting belief of the tenderness and intensity of his love to you? Very often does he whisper in your ear, "Glory to God!" hoping you will catch the strain, and join the song.

We can imagine the heart of an angel to be as capable of friendship as our own. We have some idea, too, of the way in which he would manifest it. His affection would be pure, unselfish, intense; yet subdued, tender; yet not blind; faithful and unchanging; because not founded on the merits of the friends beloved, nor on the degree of love returned. You would not expect the angel to be anxious about his friends, or unhappy when they were called home. You would not expect to have his songs of praise checked for a moment. Why should ours' ever be?

The great strength of the angel lies in his not having any *separate interest*; he does not want to build up a fortune nor a reputation. Does any one commend him, it affords him the same pleasure

he would have in hearing others praised, and that is, the pleasure of giving all the glory to God. To him, God is every thing, and he is accustomed to look on himself, and all other intelligent beings, as the creatures of God, to be loved for his sake. He adores the wisdom and goodness of the Creator as displayed in the gifts he has bestowed on them.

When we find ourselves falling into the current of public sentiment, in danger of being borne away by the opinions and examples of our fellow men, it would be well to pause and consider that mankind form but a small part of the universe — that there is an innumerable multitude of higher and nobler intelligences, whose opinions are diametrically opposed to the notions current in this world ; thus we bring to our aid the strength of numbers. When we are *right*, we are never in the minority.

We shall find it salutary on many accounts, to think much of the angels. It will be keeping good company. We shall insensibly catch their manners, imbibe their taste, and fall in with their ideas. Happy shall we be when we learn to look at all things with their eyes, and are delivered from the blinding and stupifying influence of *custom*. If we are the children of God, we are very soon to have these pure and exalted beings for our constant companions and intimate friends — see them face to face, and know them even as also we are known. How narrow our present views of truth, duty, and Christian experience will look to us then ! how feeble our strongest aspirations after holiness, how faint our disapproval of sin, how contracted our capacities of loving, how mean our best things !

S. J.

### INTERNAL EVIDENCE.

A man of subtle reasoning asked  
A peasant, if he knew  
Where was the internal evidence  
That proved the Bible true ?  
The terms of disputative art  
Had never reached his ear —  
He laid his hand upon his heart,  
And only answered — “ *Here !* ”

For the Guide to Holiness.

## EVERY DAY EXPERIENCE.

*July 9th.*—In coming to the table of the Lord to-day, I could only think of Him, as the beloved Bridegroom of my soul, to whom I was closely joined; not knowing any point of separation or disunion. In this state of close affinity to my Lord, I seemed to have nothing to ask or desire, but only to remain quiet in his presence and keeping. Such a sacred stillness and oneness with Christ I never before realized, while receiving the outward elements; my soul was fed with manna from Heaven, with Christ himself; — “*I am that bread of life.*”

*Sept. 16th.*—The last fortnight has been to me a season of peculiar temptation. I have been in the whirlpool, and in the desert. Out of the depths, as it were, of hell, I have sighed unto the Lord; no free voice or utterance could my spirit find. Verily, it were in the power of Satan to make a hell of heaven, if admitted there. We praise thee, O God, that the flaming sword of thy righteous indignation turneth every way to guard the entrance of evil into Heaven. Peace is now abroad upon the troubled waters; no stain remains upon my soul. I feel like one cast upon the ocean shore, who having escaped death from the dashing surges, stands calm and silent, viewing their rage, yet feeling safe. “Blessed is he that endureth temptation.”

*Oct. 8th.*—The *Sabbath*! What could I do without the Sabbath's privilege? I feel the pressure of worldly cares, of worldly society, and hail the Sabbath as a season of retirement and repose from the things of earth, and of allowed rest and spiritual enjoyment. I am at liberty to-day, to be in the society of God, of angels; to commune with God's people in the sanctuary,—the prayers and prayers, there, all tend to refresh and invigorate my spirit. I praise God for the Sabbath—I see its beauty and appropriateness to my wants; it is the institution of a kind, kind Father, and does bless the children of his love. To-day, I recalled the time, when the Spirit of Holiness descended, and subdued my evil nature, and made me thirst for God, the living God. Oh, God, on thy power and goodness have I lived since then, and ever must live, if I live spiritually—a

debtor to grace, and nothing to pay. Shall the ivy that hangs upon the vine, throw off its graceful curling, and fall down and die? So must I wither and perish, if I live with any hope of self support, self nourishment. All that I have of good, comes from thee, O God. What there is in me of holiness, is not mine, but thine. May I never take in my own keeping, that image which thy power and grace alone keeps alive in my bosom. The *all* of holiness is thine; the deformity of sin alone is mine.

*Dec.* — Have been reading for several days past, with prayer and self-examination, Christ's Sermon on the Mount, and felt an inward consciousness that the blessing there pronounced on his disciples, was mine; — mine by his purchase, mine by his gift, mine by his grace. Shall I know my Saviour by denying his mercy, and thrusting from me this blessedness? Oh no. When the father, by some sacrifice, makes a purchase and brings it home, saying, "Here, my daughter, this is for you," is he not happy, seeing his gift accepted, cherished? And shall our great Father of love be less pleased, when we take the blessedness he gives us? And is he not rich enough in holiness to give to each of us, *his children*, this precious gem — his own Name written thereon? Let me receive and wear the ornament, the chain of gold, that binds me to God and heaven, though all around me should say, "*It is naught, it is naught.*" My *Father's word* is enough for me. He speaks, and it is done; he commands, and the blessing comes. Nor can the united force of earth and hell take away my Father's blessing. God is, "I am that I am." What is all beside?

*Dec. 25.* — I meet with many hindrances (hindrances apparently,) to my onward progress in the spiritual life, nevertheless, I hold on. A painful sense of my weakness and liability to fall, makes me at times fear, and tremble almost, and certainly would, did I not know how strong is that arm which is extended over me. These seasons of great spiritual debility I find are good and profitable in the result, although painful at the time. They keep me humble, and make me realize that I cannot venture a moment out of my Father's keeping, but by watchfulness and prayer must ever be looking to and depending upon God. All the different states into which the soul is brought under the divine guidance, tend to its purification and strengthening, only let it keep its eye steadfast to one point and centre, God and Holiness.

V. W.

THE INWARD WITNESS.

BY CHARLES WESLEY.

How shall a slave releas  
From his oppressive chain,  
Distinguish ease and rest,  
From weariness and pain?  
Can he his burden borne away  
Infallibly *perceive*?  
Or I before the Judgment Day  
My pardon'd sin believe?

Redeemed from all his woes,  
Out of his dungeon freed,  
Ask how the prisoner knows,  
That he is free indeed!  
How can he tell the gloom of night  
From the meridian blaze?  
Or I discern the glorious light,  
That streams from Jesu's face?

The gasping patient lies  
In agony of pain!  
But see him light arise,  
Restor'd to health again!  
And doth he *certainly* receive,  
The knowledge of his cure!  
And am I *conscious* that I live?  
And is my pardon sure?

A wretch for years consign'd  
To hopeless misery,  
The happy change *must* find,  
From all his pain set free:  
And must not I the difference know,  
Of joy, and anxious grief,  
Of grace and sin, of weal and woe,  
Of faith and unbelief?

Yes, Lord, I now perceive,  
And bless thee for the grace  
Thro' which redeem'd I live  
To see thy smiling face:  
Alive I am, who once was dead,  
And freely justified;  
I *know* thy blood for me was shed,  
I feel it *now* applied.

By sin no longer bound,  
The prisoner is set free,  
The lost again is found  
In paradise, in Thee:  
In darkness, chains, and death I was,  
But lo! to life restor'd,  
Into thy wondrous light I pass,  
The freeman of the Lord.

In comfort, power, and peace,  
Thy favor, Lord, I prove,  
In faith and joy's increase,  
And self-abasing love:  
Thou dost my pardon'd sin reveal,  
My life and heart renew;  
The pledge, the witness, and the seal,  
Confirm the record true.

The Spirit of my God,  
Hath certified Him mine,  
And all the tokens show'd  
Infallible, divine:  
Hereby the pardoned sinner *knows*  
His sins on earth forgiven,  
And thus my faithful Saviour *shows*,  
My name inscrib'd in heaven.

In every duty, act from a regard to God, because it is his will, and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you, that you may abide in his love.

For the Guide to Holiness.

## CHRISTIAN HOLINESS.

NO. 2.

*Question 1st.* — “Has God commanded us to be holy?” *Ans.* — “Hear, O Israel: the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” — Deut. 6: 45. This was the law given to Israel, and can we believe that they, just delivered from the darkness of Egyptian bondage, could excel us in holiness? for a command always supposes *ability* to perform. If so, the gospel dispensation is no better than the Jewish. But we find the same sentiment repeated, and by that repetition, enjoined upon us by the Savior, in Matt. 22: 37, and Luke 10: 27, also Matt. 5: 48. The apostles recognized and enforced the obligation, “Follow peace with all men, and *holiness*, without which no man shall see the Lord.” — Heb. 12: 14. “But as he who hath called you is holy, *be ye holy* in all manner of conversation; because it is written, [Lev. 11: 44, 19: 2, and 20: 7,] *Be ye holy*, for I am holy.” — 1 Peter, 1: 15, 16. These passages express as plain commands as can possibly be embodied in words; and the only way by which we can evade the obligation as binding upon us, is to affirm our inability to fulfil them — an assertion as blasphemous as absurd!

*2d.* — “Has he promised us the requisite grace?” That he would bestow upon us this grace, might be *inferred* from the existence of the command; but he has not left us thus, to found our hopes upon mere *inference*; on the contrary, he has given us the firm and immutable basis of *promise*. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with *all thine heart*, and with *all thy soul*, that thou mayest live.” — Deut. 30: 6. “And he shall redeem Israel from all his iniquities.” — Psalms 130: 8. “Then will I sprinkle *clean* water upon you, and ye shall be *clean* — from *all your filthiness* and from *all your idols* will I cleanse you.” — Ezek. 36: 25. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all*

*sin.*" — 1 John, 1: 7. See also 9th verse, and Luke 1: 3, 4 and 5, and Titus 2: 11—14.

3d. — "Is it conditional?" Salvation as a *whole*, is conditional — this blessing as a *part*, must be also. "If ye will not believe, surely ye shall not be established." — Isa. 7: 9. "Then said Jesus to those Jews which believed in him, *If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.* . . . Whosoever committeth sin, is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed." — John 8: 31—36. Besides, all the passages which may be quoted in answer to question four, may be applied here.

4th. — "Are the conditions made known to us?" "And from a child thou hast known the *Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*" "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." — 2 Tim., 3: 15—17. "If so, what are they?" "He that believeth in him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3: 18. "And by him all that believe are justified from all things." — Acts 13: 39. "Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe." — Rom. 3: 22. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith.*" — Rom. 9: 31, 32. "By grace are ye saved through faith." — Eph. 2: 8. See also Mark 16: 16, John 3: 36, 7: 39, 12: 36, Acts 16: 31, Rom. 10: 9, 2 Thess. 2: 13, Heb. 11: 6. These passages all point to *faith*, as a condition — but it is evident we can never love God supremely until our interests are so blended with his as to be practically *one with his*. In order to this, ours must be *yielded*, and made subservient to his. *This* must be the result of voluntary self-sacrificing effort on our part. Hence consecration ranks as another condition, and an essential *pre-requisite* to *faith*, for we can never believe that *all* is accepted until it is consecrated. "Yield (consecrate,) yourselves unto God, as those that are alive from the dead." — Rom. 6: 13. "As ye have yielded



your members servants to uncleanness and to iniquity, *even so now* yield (consecrate,) your members servants to righteousness, unto holiness." — Rom. 6: 19. The conditions then are, 1st, An entire surrender of all our powers, mental and physical, with all that we possess, to God; and 2d, Faith, which claims the present blessing.

5th. — "If we comply with them to the extent of our ability, does it not *necessarily* follow, (if God is true,) *that we are accepted?*" If he has *promised* thus to accept of us, (see ans. to ques. 2d.,) it does. To assert the contrary, is *in effect* to destroy the perfection of the Divine Being.

6th. — "May we in *all cases know* whether we have thus complied with them?" If we have the cognition of our own moral acts — Yes! If we have not, we are not responsible.

7th. — "If we have the *consciousness* of *compliance*, is not that *consciousness in itself* an evidence of acceptance?" If we can depend upon the veracity of God — it is. The case stands thus — He has promised upon my compliance, to accept me. — I have complied — consequently, I am accepted.

8th. — "After having fulfilled the conditions, are we to walk by *sight* or by *faith?*" "The just shall *live by faith.*"

9th. — "Is it walking by faith to *doubt* our acceptance, after having the knowledge of compliance?" It is unbelief of the blackest dye — more, it is consummate *folly* — doubting both the evidence of our own reason, and God's word.

10th. — "When is the most appropriate *time* for the accomplishment of this work?" It must be either the *present* or *future*. To put it off, is *presumption* — hence it cannot be the *future*. The command is for the *present*. The obligation to comply must be also. "Behold, *now* is the accepted time, &c." "Even so, *now* yield your members servants to righteousness, unto holiness." — Rom., 6; 19.

PILGRIM STRANGER.

WHAT wings are to a bird, oil to wheels, or a lodestone to a needle, such is Christ to the soul of the believer; he gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God. — *Mason.*

For the Guide to Holiness.

## JOURNEYINGS TO MOUNT ZION.

NO. 2.

### TRUST IN GOD EXEMPLIFIED.

*April, 13.*—Though I have fightings without, I have no fears within. But, up to this hour, the snare of the devil has not been broken. My trust, nevertheless, is unshaken in the living God. I feel unbounded confidence in the Lord my Righteousness, in the season of trial, “He is a very present help in time of trouble,” and I can most delightfully trust him for his grace, and calmly wait the hour of deliverance. We seem to have been led forth by the Spirit, into the great wilderness, that borders on the land of promise, to be tempted of the devil; yet I feel he hath no power over me. Though Satan desire to have me to sift me as wheat, yet he cannot touch my faith at all in the Lord Jehovah; nor my joy—my peace—my love—for my unwavering trust is in the Redeemer of the world. And here will I rest and confide, till this calamity be overpast, assured that the Lord “will bruise Satan under my feet shortly.” Blessed are they that make the Lord their trust.

“Lord how secure and blest are they,  
Who know the joys of pardon’d sin!”

### SPIRITUAL DELIVERANCE.

*April 26.*—This morning “my soul is as a bird escaped from the snare of the fowler; the net is broken, and my soul is escaped.” I have the victory again, through the Lord Jesus Christ, to whom be all the glory: for he hath wrought out for us a gracious deliverance. “And this is the victory that overcometh the world, (and Satan too) even our faith.” Our very bones might have bleached upon the battle-field of the enemy, if it had not been for the Lord who hath helped us. “He knoweth how to deliver the godly out of temptation.”

This has been one of the most happy mornings of my life. I now feel nearer heaven than I ever have before. The river of death appears an insignificant rill, over which I may pass at any time the

summons may come, to see the glory of that goodly country, "and behold the King in his beauty."

"O happy land ! O blest abode !  
I shall be near, and like my God ;  
And every hour find sweet employ  
In that eternal world of joy !"

#### DIVINE MANIFESTATIONS.

*April 27.* — Had during the past week, blest foretastes of glory, immortality and eternal life. Was filled with great peace. "My cup runneth over !" Every power of my soul seems called forth to praise the God of my life. How delightful Spring again appears in her first promises of the year ! Nature, renewed in all the beauties of the vernal season, affords a pleasing theme for reflection and praise. But the milder glories of his grace, and the thrilling accents of the cross, melt us down into tenderness, and we are filled with love, admiration and gratitude, while under their hallowed influences.

"How smiling wakes the vernal year,  
Arrayed in velvet green ;  
How glad the circling fields appear,  
That bound the blooming scene !"

Yet how much more lovely still is it to commune with God, to taste the joys his love inspires, and to feast the soul upon all the extatic delights that the Lord imparts to those who run the way of his commandments ! While all nature is beautiful, and vocal with the melodies of the season, let our hymns of thanksgiving arise in sacred symphonies, as one general gust of praise, while we sing of him who has purchased our salvation, and made us the rich partakers of the divine nature. I say let our holy minstrelsies ascend the skies, till they echo o'er the plains of immortality, and blend with the sweetest lyres of heaven !

#### CHRIST OUR SHEPHERD AND CONSOLATION.

*May 4.* — Christian pilgrim, turn thee awhile, and in the devotions of the hour ; let us, with the Psalmist, again sing — "The Lord is my Shepherd ; I shall not." What a pleasing assurance of merciful protection and bounteous supply, has the christian believer, in this delightful psalm ! "Having returned unto the Shepherd and Bishop

of our souls," and been made "the sheep of his pasture," we may with safety "lie down in the green pasture, and walk by the still waters." In this ever-beautiful portion of holy writ, you have my enjoyments and assurance of faith set forth, during the week just past. A table has been truly spread for me, in the presence of my enemies, filled with the bounty of heaven, and "my cup runneth over" with spiritual blessings. O how delightfully have we here reposed with Christ, where he leads his flocks to fullness of joy and rivers of pleasure! Here we have laid us down in peace, in this beautiful valley, and dwelt secure; while the tempests of life were sweeping around. Storms may arise, and billows foam in vain, while we watch near our shepherds side, and take shelter with him who is "as the shadow of a great rock in a weary land."

"Should storms of wrath shake earth and sea,  
We still have heaven and peace with thee!"

#### HEAVEN MAKES AMENDS FOR ALL.

*May 18.* — The cares of the world and the afflictions of life are fully mixed with its pleasures and blessings, and that, too, in goodly measure; and how often does the poor pilgrim in his heavenly journeyings sensibly realize the truth of this embittering reflection! But it has become a matter of some indifference, to us at length how weather-beaten, lightning-scathed, or thunder-riven, our little bark may be o'er life's tempestuous sea, so we may but gain in the end the port of bliss, and have a safe mooring by the still waters of life in that better land. There, thank heaven,

"The godly land I see, with peace and plenty blest,  
A land of sacred liberty, and endless rest."

#### LONGING FOR HOME.

I have been for some time in my journeyings towards Mount Zion,

"Tired of wandering round and round  
This world of sin and gloom,  
I long to quit the unhallowed ground,  
And dwell with Christ at home."

It cannot be faithfully denied that outward afflictions and outward circumstances have a great bearing on our religious enjoyments, though they need not, and should not prevent our communion with

God and our growth in grace. The pathway of the Christian to heaven is not always bright in the prospective. He has hours of darkness, as well as luminous ones; he has seasons of obscurity, as well as sunshine. If, however, his hours were *all* sunshine, he would doubtless cease to desire so ardently the joys and the happiness of heaven.

"O land of rest, for thee I sigh!  
When will the moments come,  
When I shall lay my armor by,  
And dwell in peace at home!"

#### WATERS OF LIFE—VALLEY OF HUMILIATION.

*June 9.*—A week of little growth in grace and little real consolation, though not greatly tempted nor much distressed. There is a fountain, and a stream flowing from that fountain, that reaches the whole creation, and meets every case, however needy, however unworthy. This is to the Christian a consolation and a support amid scenes of trial and little spiritual comfort. There is a river that maketh glad the city of God, whose waters in healing streams of salvation flow down to earth, and refresh many a poor weary pilgrim by the way. Here down in the valley of humiliation, its waters flow on peacefully forever. By remaining here, the storms and calamities of life sweep over our head harmlessly and unheeded. The devil, if he shoot at us at all, is unsuccessful here, as he always loves a high mark, and thither directs his darts with most success. He loves to bring down those who are greatly lifted up, and how easily can he effect the fall of those who stand in slippery places!

#### "WE WALK BY FAITH."

*June 23.*—There is one general consideration that has cheered me a thousand and a thousand times in my onward pilgrimage—and that is, the fact that there are no storms but will, after a while, be overpast, and no turbulent sea but whose waves will sink ere long into repose. There is no darkness and no clouds but will by and by disperse and melt away into the light and calm of heaven. One thing is certain to every believer: if we cannot find light *in* the way, we shall not find it *out* of it; if in Christ and his service we have no peace nor consolation, we may be assured that we will not find it in the world, nor in the service of Satan. The only sure way in



trial, in darkness, in temptation, in the hiding of God's presence in his special manifestations to us, is to trust a faithful Lord, and have faith in God. To rely constantly upon the Lord Jehovah, to confide implicitly in, and to look steadfastly unto Jesus, the light, the truth, and the way, and press towards that divine light "which shineth in dark places, whereunto we do well to take heed."

"In thy ways acknowledge him just,  
Where thou canst not see, learn to trust."

URBANA, O.

I. N. K.

From the Morning Star.

### CHRIST'S LAW OF LOVE:

In all parts of God's great universe there is law,—fixed principles for the action of matter and of mind. In Chemistry, hydrogen and oxygen, unite to form water invariably in proportion of 1 to 8, by weight of the two gasses. In vegetation, the beautiful rose with its brightness of color blows out, and the apple tree ripens its fruit delicious to our taste, on known and undeviating principles of law. And by law given in the case and provided, the grass and water that nourish the ox, go through those changes which make up for him his bones, flesh, tallow, hair, hoofs, and horns. To all things the Great God has given law. Mind or spirit, as really as matter, possesses law. We have law political, social, international, as well as physical. The kingdom of God's grace in this world, and the kingdom of His glory in heaven, as human governments between men and men, are understood to be under the control of Heaven-appointed law.

In Gal. 6:2, Christians are instructed, "Bear ye one another's burdens, and so fulfil the law of Christ." What means this — THE law of Christ? Compare scripture with scripture, and we shall know. "A new commandment I give unto you, that ye *love* one another." "*Love* is the fulfilling of the law." "Thou shalt *love* the Lord thy God with all thy heart, and mind, and strength, and thy neighbor as thy self; on these two commandments hang all the law and the prophets." "See that ye have *love* one toward another." These parallel scriptures show conclusively, that "the law of Christ" is the *Law of Love*; and the doctrine deduced is, that LOVE is the

grand law which Christ Jesus has given for the action of the Christian Church, in all its work and duties always. And the mighty extent of this law is learned from his own blessed lips. "As I have loved you, so ought ye also to love one another." We repeat the sentiment—"As in the entire kingdom of matter, gravitation is a law extending to, and affecting every particle and atom, great or small, remote or near; so in God's kingdom of grace in this world, Love is the grand, all-pervading Law, which Christ has given for the action of his people, in matters great and small, or whether affecting God, within itself, or toward the world.

On fulfilling Christ's great law of love, a few thoughts, tracing out its bearing in a few specifications, will show the adaptedness of the law, to any and all the conduct of the Christian Church.

I. This law of love ought always to be acted on in all labors to restore those who may have been overtaken in a fault. This is specified in immediate connection with the law itself. Gal. 6:1—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Here is specified both the duty of seeking to restore those overtaken in a fault, and the temper of heart in which all efforts to restore, are to be put forth. Happy for the church, if on all her labors to restore and reclaim the erring, Christ's law of love had always, and fully been brought to bear.

1. The potency and effectuality of the law of love to reclaim and save, has been beautifully illustrated in the progress of the Temperance reformation. This reform, like all others, has been progressing in its power to bring about great results from the outset. For years it had toiled on unweariedly in its labor of love; but its efforts were directed almost entirely at *prevention*. To save those not already fallen, seemed to be almost entirely its mission, until some ten years ago, when the Baltimore reformed drunkards, Hawkins and his coadjutors, started what has been called the Washingtonian movement in Temperance. The prominent mandate in the mission of these men was in this simple sentiment, "*Love the fallen.*" They went forth with Christ's Law of Love in their hearts, and on their tongues. Themselves once in the drunken slough, but now firmly *footed* on the white rock of Total Abstinence, they took the inebriate in the ditch by the hand, and calling him brother, kindly said to him, "Come up, and stand here along side with us, and we will do you good." And

every reader knows what a mighty influence from this Law of Love, passed like the electric fluid over the land. Thousands of hopeless drunkards were reformed, and Temperance assumed at once a new and brighter aspect. This effort flowed out from the Law of Love, as directly, and as sweetly as the clear water from the smitten rock of the wilderness.

The Law of Love has been finely illustrated too, in its power to restore the erring back to virtue and to God, by the efforts of Moral Reform associations. Words of love, kindly spoken, what a magic power they have exercised for good in the human heart! Those labors of love, put forth within a few years past, in several of our large cities, by pious females, to restore their erring and fallen sisters again to virtue's path, from their being so abundantly successful, are a clear exponent of the power of Christ's Law of Love, when properly applied; and they show us how much the Christian church has lost by a frequent non-adherence to that law.

2. Under the great Law of Love, it is specified as the duty of the church to use all possible measures to restore those of its members overtaken in a fault. They are to do it in the spirit of meekness. How many heart-bleedings would have been saved, how many scandals on the cross prevented, had the entire Christian church acted out the Law of Love in all its church labors. If you should look over the whole history of all ecclesiastical doings, you would be led to exclaim, why, the church has never half studied or half understood the Directory of her blessed Lord. How plain is the rule for church labors to restore brethren overtaken in faults. "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee two or three good brethren; if he will not hear them, then tell it to the church; if he will not hear the church, then let him be to thee as a heathen man." How often troubles come up, well nigh sufficient to rend in twain the church, from not abiding by this rule in church discipline. And then the temper in which these labors are to be performed always, is specified, namely, in the spirit of meekness and according to the law of love. Oh, how has Zion mourned, and the precious cause bled, and souls been pushed away from the church for ever, from not fulfilling *the law of Christ* in this particular! Let pastors and churches every-



where think on these things, and if they have erred, do so no more.

II. The law of love which Christ has given for the conduct of his church, should lead His disciples to bear and forbear with the infirmities of their fellow brethren, and instead of watching for the halting of any one, seek to build up one another in the pure faith of the blessed Gospel. To err is human; and it can hardly be expected that one can live in a church of two hundred members, without sometimes being convinced that it is possible and probable that good men may sometimes err. Now love will lead one to overlook petty faults, and to deal kindly in regard to the faults of others. We say perfect love will do this. Hear St. Paul: "Love suffereth long, and is kind; love envieth not; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." — 1 Cor. 13: 4, 5, 6. Let brethren then remember two things, that to err is human, and to forgive is divine. Good fellow Christian, canst not thou who owest thy Lord ten thousand talents, forgive thy fellow-servant, who owest thee two hundred pence? You do right when you kindly tell your brother his fault, but the law of love requires that you shall forgive him, when he turns to you, saying, I repent. A want of love will magnify a fault into a crime; but true Christ-like love will lead us to deal gently with the infirmities of our brethren.

But there is another thought about this matter. Minds and temperaments among men are no more alike than their bodies and their faces. In the field, the meadow, the wood, there is an infinite variety. So also it has pleased God there should be a pleasing and useful variety in human faces and in human souls. This, since it is God's, must unquestionably be the best arrangement. *It follows* that men's temperaments and opinions, in matters in some sense non-essential, will be not entirely alike. Here then, without being at all obliged to fellowship what the Gospel of Christ would condemn, will be presented opportunities for the exercise of charity and brotherly love. We are to bear and forbear; to forgive brethren, and ourselves to be forgiven. Love will lead us to this. A want of it will induce us to magnify the faults of others, albeit we excuse our own, and will render us obnoxious to the Saviour's interrogatory, "Why behold-

est thou the mote in thy brother's eye, and seest not the beam in thine own eye?"

There is a mighty difference between watching for the halting of our brethren, and laboring to build them up. Let every disciple consider this. There is no union between human hearts more sacred than Christian union. Mark the apostle's argument: "Christians, ye are the body of Christ, and members in particular: the eye cannot say to the ear, I have no need of thee; nor the hand to the feet, I have no need of you; if one member suffers, all the members suffer with it; if one rejoice, they all rejoice with it." No other illustration could so perfectly and so beautifully show us that in the Christian church, the members are all to have a tender care for each, and labor for each other's edifying, according to the law of Christ, "*As I have loved you, so ought ye also to love one another.*"

P. S. B.

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For the Guide to Holiness.

## RESOURCE IN TEMPTATION.

MY Saviour! Wilt thou leave me now,  
When sharp temptations round me throng?  
All other helps have failed — and thou  
Alone canst hope and truth prolong.

TEMPTED; — but can I turn away,  
And give my thoughts to aught but thee?  
Oh, let me die; but ne'er betray  
My pledge of truth and constancy.

I know that sorrow has its power,  
I know that pleasure has its charm;  
But oft the least propitious hour  
Beholds the triumph of thine arm.

Oh, who or what shall lend to sin,  
Whate'er its power, whate'er its art —  
So long as Christ is King within,  
And binds his being round my heart?

U.

For the Guide to Holiness.

DEAR BRO. KING — The following lines from an old English author, may be new to most of your readers. Will you publish them in the Guide, and oblige one who is very partial to them.

E. M. B.

### THE ELIXIR.

Teach me, my God and King,  
In all things Thee to see,  
And what I do in any thing,  
To do it unto Thee.

Not rudely, as a beast,  
To run into an action ;  
But still to make Thee prepossess,  
And give it his perfection.

A man that looks on glass,  
On it may stay his eye,  
Or, if he pleaseth, through it pass,  
And then the heaven espy.

All may of thee partake,  
Nothing can be so mean,  
That with this tincture — FOR THY SAKE,  
Will not grow bright and clean.

A servant, with this clause,  
Makes drudgery divine ;  
Who sweeps a room, as for thy laws,  
Makes that, and the action, fine.

This is the famous stone  
That turneth all to gold ;  
For that which God doth touch and own,  
Cannot for less be told.

GEORGE HERBERT.

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 20.

ON THE UNION OF GOD AND MAN IN LOVE.

THE union of God and man, on which is founded the realization of all excellence and virtue, necessarily involves the fact of union in *love*. Undoubtedly perfect unity between God and man implies union in other respects. There may be, for instance, an union of knowledge or wisdom to some extent, which in the order of nature precedes that of love. Or there may be an union of the human and Divine will, which in the order of nature, follows that of love. There not only *may* be such unions in a perfectly restored state of the human mind, but there must be. But of all the various forms of union which exist, or may be supposed to exist, there is none so important and indispensable as that of love.

Some references were made to this subject in the preceding article. But we propose to resume it here, and make some further remarks.

The union of God and man in love implies a number of things. It implies, in the first place, that the love, which thus unites them, shall have the same origin. The two streams must flow from the same fountain. God's love is in and from himself. Man's love, in

order to be in harmony with it, must be in and from God also. It is impossible, that the pure or perfect love which "loves God with all the heart and our neighbor as ourselves," should rest on any other than a divine and infinite basis. It is of a nature so high, flowing out freely and cheerfully even to those "who hate us and despitefully use us," that it requires and can accept nothing less than God for its author and supporter. Man has not strength enough to sustain himself in the exercise of such love, breathing out as it does, its aspirations of benevolence towards its enemies, except so far as he rests upon God, and becomes a "partaker of the divine nature."

2. The union of God and man in love implies, in the second place, that man's love must not only be from God so as to be nothing more or less than a stream from the everlasting fountain, but it must flow out without adulteration or modification—in other words, it must be *like God's love*.

If we analyze these subjects carefully, especially in the light of a holy experience, we shall find that God's love, as it existed in the primitive and uncreated form, and before any beings were created by him, was and must have been of that kind which is termed *benevolential*. And this love, as it exists in him now, which consists in a sincere desire for the happiness of all beings, simply because they have a being or existence susceptible of happiness, is now and always will be the original and basis of all other true love. It was this love, which, in the bosom of eternity, prompted the plan of salvation. We cannot experience the blessed state of perfect union with God in love, unless our hearts are filled with a love of this kind. Our love must not only have its origin in the divine nature, in God himself; but must be *like his*. So that it should be our constant prayer, that God would give us a love—*nature*, which, in being kindled from the eternal fire, will burn of itself; which will send out its divine blaze in the midst of persecutions; and which "many waters cannot quench."

3. Again, the union of God and man in love implies, that man's love in its particular directions, namely, as it flows out to his fellow-men in general, or to particular classes of persons, or to any created objects whatever, must be subjected to a *divine regulation*. In other words, it is to be regarded as a fundamental principle in the life of God, in the soul, and in the doctrines of divine union, that God



must not only give us the power to love, but that he must tell us whom to love. We have no more right to say whom we shall love out of God, than we have to do any thing else out of God. In our character of dependent creatures, who have nothing of our own, and who do not know how to use even that which is given us, we have no other resource but to trust God equally for the gift and for the regulation of it. And this is particularly true, as respects the affection which we are now considering. Love is not only the highest, the most ennobling, and the most sacred principle of our nature, but it is the most powerful. All history, religious as well as profane, is a testimony to the immensity of its power. Whether for good or for evil, it is the true life of the soul; making it satanic by its alliance with Satan, or divine by its participation in God. Such a principle which carries with it immortal destinies, should enfold God in it, not only as the source of its life, but as the guide of its movements.

4. Undoubtedly it is the nature, or perhaps we should rather say, the natural *tendency* of holy love in its benevolential forms, to extend itself in every direction and to all beings. All that is wanting is an *occasion* for its operation, and such is its nature that it will operate of itself. But a distinction may easily be made between a tendency of the mind and a direction of that tendency. It is the tendency of all rivers to flow to the ocean, but they do not flow there in a straight line — on the contrary, they are continually diversified in accordance with the laws of nature. The rule, applicable in this case to a holy mind, is, that we must leave this tendency under the direction of Providence, and not direct it in our own will. It is true, we cannot rightfully be deprived of our own choice; — but we are bound to make a *right* choice, and our choice ought always to be, to let the movements of our hearts be guided by God's choice. The will of the creature is as disastrous here as any where else. Let our love, then, flow where Providence indicates that it ought to flow. God, who reveals himself in his Providences and acts through them, and God only, should choose for us.

5. But supposing that the Providence of God places before us, as the objects of our love, those who are exceedingly depraved and vicious, are we bound to love them in that case? Most certainly we are. They are appropriate objects of the love of benevolence; although they are not so of complacential love or of unitive love. And

benevolential love, which loves existences simply because they have an existence, is the primitive form of love and the basis of all other forms. This is the first or original form of love in God and in all holy beings.

As the appropriate object of this form of love is existence in distinction from character, it will naturally direct itself, in an especial manner, towards those whom Providence has particularly associated with us, no matter what their characters may be. The mere fact of sentient existence, presented before us as an object of contemplation, will stir up the waters at the heart's fountain; but the relations of Providence will indicate the channels in which they must flow. Our relatives and others, with whom we are particularly associated in Providence, may be very wicked. But the fact of their wickedness does not destroy the other and everlasting fact, that they are accountable existences, that they have immortal souls, that they are capable of great happiness or great misery. Fallen, degraded, miserable they may be; but if we are like God, how can we help loving them. God is a fountain of love, flowing out continually towards all his creatures, sparing not even his own Son to save and bless them, and showing more than in any other way his love to those who are his enemies.

6. We may withhold from the wicked, esteem, respect, gratitude, honor; we may require of them penitence; we may be willing to see them suffer so far as justice requires them to suffer; but we should never withhold love. We never can withhold it without crime. And if we must love the wicked, who are placed before us in Providence, certainly we must love the good. But in neither case are we allowed to love, as to persons or degree, otherwise than God directs. The limitation of our capacity and position implies, although the *tendency* of the love of benevolence is to love all alike, that we cannot love all alike in fact. And a proper sense of that limitation will lead us to prefer that God should make the selection, rather than that we should make it ourselves. Providence, to those who have perfect faith, is an infallible guide.

Look, then, constantly to God, here as elsewhere. Let thy heart be fed from God's heart; let thy love be like God's love; place thyself under God's direction; and then let the stream of love flow out and flow on. Under such conditions it is certain, that God's and man's affections cannot be discordant. And it is in such a state of things, that God and man may be said *to be united in love*. A. K.

For the Guide to Holiness.

## PLEASING GOD.

NO. 1.

It seems necessary to our happiness that we should have some object in life ; something that will interest us deeply and permanently ; something that we feel is worth living for.

The question, "For what am I living?" is one of the greatest importance ; yet multitudes have never seriously asked it, and it is allowed to go unanswered year after year. They cannot quite say they are living for God, and they do not quite believe they are living for themselves. They feel as if they were on neutral ground. But the Bible recognizes no such ground ; it is very explicit on this point ; "He that is not for me is against me." In every act of our lives, the predominant motive must be either to please God, or to please ourselves. If this fact does not necessarily stamp a character on the act, it does on the actor. Now it is the misery of fallen men, in their natural state, that even their good deeds are spoiled by being performed merely in obedience to natural impulses, with little or no reference to the approbation of God. They seek oftentimes to merit his smile, or to escape his frown, but they have no sincere and affectionate desire to please him. Some are naturally amiable, and they please themselves by cultivating the gentle virtues, and promoting the happiness of others. Some are naturally generous, and they please themselves by endeavoring to relieve distress. Others are public-spirited — they like to see everything go right, and cheerfully make sacrifices of personal ease, time, and money, to promote the public good. But "God is not in all their thoughts" — they have no idea of pleasing Him ; thus they are doing the right things in the wrong way, and herein is shown the spirit of disobedience as truly as if they did the wrong thing. How can they think God will accept of these as good deeds — accept of things which were never *offered* to Him.

The Christian who is accustomed to look for Divine guidance, does not feel at liberty to rush into every good enterprise that appeals to his sympathies — to take hold here, there, and everywhere, in obedi-



ence to his own generous impulses. He does what he feels convinced God calls him to do, and he does it then, *because* God calls him. Neither is he at liberty to do it in his own time, or in his own will, or in his own way. God must direct in all these respects. If he does not wait for Divine direction in all these respects, he experiences a feeling of condemnation—the good deed does not re-act favorably on his soul.

But what is it *to please God*? The idea which first presents itself, is, doing that which meets his approbation. Yet is there not something more included in it? The servant may do his master's work faithfully, and meet his approbation; the son does it not only faithfully, but lovingly, and not only gains approbation, but *gives pleasure*. In his father's approving smile there is tenderness and joy; and the child has the satisfaction of feeling that he has imparted happiness to his parent. Is it not so between us and our heavenly Father? Do not our hearty, affectionate endeavors to do his will, meet something more than approval—does not that heart of Infinite Love *rejoice* in them?

What a thought it is, that we may give God pleasure! Yet it must be so; for if he rejoices in the return of every prodigal, he must take pleasure in every step of his after progress. He who is working in us that which is well pleasing in his sight, feels a complacency in his own work, and sees with satisfaction the soul cheerfully yielding itself up to the teachings, suggestions, and persuasions of his Spirit. We must not think of the great and ever blessed God as if he were too happy in himself to take pleasure in his creatures. True he is happy—ininitely happy, and the hearts of his children, on earth and throughout the universe, exult in the thought that he is over all, God *blessed* forever more. Before he had created one being, he was happy, and needed no praises of men or angels to add to his enjoyment. But in his benevolence he has called a multitude of intelligent beings into existence that they might be happy. Does he thus call them into being, and then turn away and leave them? When “the morning stars sang together, and all the sons of God shouted for joy,” did their admiration, their love, their joy, give to him, who was the author and the object of it, no pleasure? “God is love,” and it is the nature of love to desire reciprocation, and to derive a pure enjoyment from it. We cannot conceive of God loving

us with all that tenderness and intensity which he assures us he does, gently, yet powerfully, drawing our hearts to himself, and then taking no pleasure in our devotion to him.

Does God then regard our affectionate services with something more than approbation — do they indeed afford a sensible gratification to his benevolent heart? Reason answers “yes,” and the Bible echoes, “yes!” “The steps of a good man are ordered by the Lord, and he *delighteth* in his way.” “Such as are upright in their way is his *delight*.” “The prayer of the upright is his *delight*.” “The Lord taketh *pleasure* in those that fear him.” “As the bridegroom rejoiceth over the bride, so doth thy God *rejoice* over thee.”

What an animating consideration it is, that when we perform any service for the Lord, or bring any offering, he accepts it with pleasure, as a token of our love! These thoughts seem to bring us very near to the sympathies of our God; he is no longer afar off — he is nigh — in our souls — moving us to good deeds, and then rewarding them with his own sweet smile.

It is a privilege to live; seeing we have, in the noble object of *pleasing God*, something worth living for. It is sometimes the case, that individuals are deprived of the principal objects of their affections — those for whom they lived. They feel as if their work had been suddenly taken out of their hands; they have nothing to occupy their thoughts, engage their affections, or enlist their energies. They are most unhappy. But let them give themselves unreservedly to God, and at once the scene changes — all is bright and blessed; they have occupation enough for their active minds, objects enough in their newly found Father and all his dear children, for their warmest affections, and room enough for all their energies. There are no more dull days for them — no more twilight hours spent in pensive musings — no more time lost in pitying self, and nourishing grief. New courage is breathed into the soul, new hopes, new desires. The joy of the Lord is their strength — the double joy of loving God, and believing his love in return. It is as if one, who before dragged wearily along, had suddenly found wings!

In making it the one, great, absorbing object of life, *to please God*, we find something that satisfies us. We feel that this is sufficient — that it is worthy of rational beings — that it is something above all

the chances and changes of time — something which it is not possible ever to regret. *We know it is right.*

Then too, there is something very simple, as well as satisfactory in it. You are no longer perplexed with that jumble of worldly maxims and Bible rules which used to be forever conflicting. The single resolution, "*I will please God,*" goes like a sunbeam, bright and warm, through every thing you do! It is worth a great deal, to have one simple rule, and feel that you have nothing to do but follow it—a rule that is always ready, and always applicable, whether your feelings are bright or dull — whether your hope is firm or faint. Are you much alone? Your mind is not idle, but is ever earnestly employed. Are you called into company? Others go, perhaps, to enjoy themselves, or to shine, or to please their friends — you have one definite object before you. Are you full of business? Others may be doing the same things from ambition, or avarice, or human love — trying oftentimes to mingle with these motives the service of God — but you are "the man of one idea;" you go straight through the multifarious concerns of life, with a single object steadily in view. How much easier this is! To an individual who has long been trying to serve God and Mammon, this settling down at last *on one thing*, is a wonderful relief. He feels that he knows now what he is about, and where he is, and where he is bound.

Do you say it is not in all cases easy to determine what will be pleasing to God? Those who truly love God have an intuitive perception of what will please him. It will probably be found in ninety-nine cases out of a hundred, that questions of conscience arise from a disposition to avoid, rather than from a wish to perform a given duty. Affection is quick-sighted; we soon find out how to please those we love. Besides, the in-dwelling Spirit always tells us what is pleasing to God, *if we will but listen*. But we must say to appetite, passion, self-will, and all the little world within, as Brutus did to the Romans, "*Be silent, that you may hear!*"

Let us then *live for God*. Let us constantly cherish the sweet conviction that he loves us, and that he takes pleasure in every proof we give of our love to him. *Pleasing God* — blessed employment! Angels can do no more. No matter whether our station be high or low, our sphere of action great or small, our talents few or many; we all can please God, and all equally please him. Let that be

enough. Happy thought! Whatever may be apparently depressing in our circumstances, whatever may seem disheartening in our prospects, still, *we may be always pleasing God*. Is there not in this, a reason — a good and sufficient reason — for being always happy?

S. J.

For the Guide to Holiness.

## A CHRISTIAN DESCRIBED.

[CONTINUED FROM PAGE 16, VOL. XV.]

HE is saved from *envy*. By *envy* is meant pain, uneasiness, mortification, or discontent excited by the sight of another's superiority, or success, accompanied with more or less hatred. "*Envy*," says Mr. Fletcher, "looks with an evil eye at the good things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, slyly tries to add to our reputation what it detracts from theirs, and stings our heart when they eclipse us by their greater success or superior excellences." It is utterly opposed to that quiet, undisturbed, and contented state of mind, which St. Paul so highly recommends, and of which he so often speaks. "I have learned," says he, "in whatsoever state I am, therewith to be content." "And be content with such things as ye have; for he hath said I will never leave thee, nor forsake thee." Solomon represents it as being more fearful evil than wrath or anger. "Wrath is cruel, and anger is outrageous; but who is able to stand before *envy*?" It holds a prominent place among the principal sins mentioned in the Bible. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh *envy*, strife, railings, evil surmisings." Living in malice and *envy* hateful and hating one another." "Full of *envy*, murder, debate, malignity," &c. It is said that through *envy*, the "Lord of life and glory" was delivered into "wicked hands," to suffer an "ignominious death." "For he knew that for *envy* they had delivered him."

How dreadful must be that state of mind under the influence of this sin! Its "evil eye" casts its hellish glance at the superiority, privileges and blessings of others. Its diabolical influence is breathed

out against those of superior advantages and enjoyments. It is always ready to say, "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate." The mind, thus influenced, is never contented; never satisfied with its lot, and can never acquiesce in the divine will.

How frequently is this state of mind indulged in by many professing Christians? How often does this great sin occupy the hearts of those professing to be disciples of the "meek and lowly Jesus?" How often has it severed those cords which once bound together in closest union a band of Christian brethren. How often has it destroyed Christian confidence and affection, and changed those who were once loving and lamb-like, into bitterness and contention? What, be envious of the superior privileges of thy brother? Rather should you be thankful for what you have; for what you have already in possession, is far more than you deserve. Responsibility is always connected with privileges, and responsibility increases as privileges increase. Do you envy your brother's responsibilities? Then, envy not what he possesses, however great his privileges, if he alone is accountable for them; but see to it that you are improving well what Providence has entrusted in your possession.

But think not that you are a perfect Christian while *envy* remains in your heart. No; that heart is fearfully polluted while it retains this sin. Solomon calls it the "rotteness of the bones." Its pollution is seen wherever it exists. O, pray the "very God of peace to sanctify you wholly," and preserve you "blameless unto the coming of our Lord Jesus Christ."

May, 1849.

For the Guide to Holiness.

"COME, FOR ALL THINGS ARE NOW READY."

"Mamma," said a little girl as she came running in from her play one pleasant summer's eve, "Mamma, is supper ready?"

"It is all ready," replied the mother; "O I am so glad," said the child, "for I am so hungry."



No other inquiry arose in the mind of the child as she took a seat provided for her at the table.

Who is the happiest, thought I, the mother in supplying the wants of the child, or the child in receiving those gifts from the hand of its kind parent?

This simple incident awakened in my mind the following reflections.

The Christian should come to the throne of grace with the same confidence that the little child came to the table; she waited only to be assured that all things were ready, and then she was "glad."

Strange indeed, would it have seemed had she come with doubts and fears, inquiring, "Is my mother willing to bestow upon me the food which she has so kindly prepared for me?"

And shall the inquiry ever be heard from the lips of the child of God, "Is my Heavenly Parent willing to bestow upon me those blessings which will be for His glory and my good?"

The gift of the Son of God; His life of toil and suffering; His anguish when expiring on the cross; His arms outstretched to receive the whole world; His dying words, "it is finished," are enough to assure the christian that God *delighteth* in mercy.

A voice is sounding from the Sacred Word "come, for all things are now ready," and this should cause his heart to "rejoice with joy unspeakable and full of glory," and he may exultingly sing,

"Eternal wisdom hath prepared  
A soul-reviving feast,  
And bids our longing appetites  
The rich provision taste."

"God forbid that I should glory save in the cross of our Lord Jesus Christ." This was the language of one who knew by experience what it was to bear the cross of Christ; he had endured reproach; he had struggled against the infirmities of human nature; he had met with trials and perplexities in almost every form; he had known the pleasures resulting from the acquisition of human science; he had received honor from men, and had enjoyed the pleasures of the world, but he had found by experience that "the world can never give the bliss for which we sigh." The desires of his soul were not satisfied with the attainment of human knowledge, and he had deliberately "counted all things but loss for the excellency of the knowledge of Christ Jesus."

He had embraced the cross of Christ, and he gloried in that cross, because by it he was crucified unto the world. It was the means of drawing his affections away from earth and raising them to things above.

It inspired him with confidence, and looking at the cross with the eye of faith, he saw the Saviour, and felt the atoning merits of that blood which is ever flowing to cleanse from sin and unrighteousness. And then he looked beyond the cross and exultingly exclaimed, "henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not unto me only, but unto all them that love his appearing."

How often we hear the remark made both by the sinner and by the halfhearted professor, "I desire to be a Christian and would gladly go to heaven, but I am not willing to go by the way of the cross."

No wonder that such persons see no loveliness in the cross, their hearts are filled with unbelief; they complain that God is a hard Master, and that his commands are grievous; they look only at the troubles and trials in the way; but let them yield their hearts to God, and

"Faith lends its realizing light;  
The clouds disperse, the shadows fly,  
The invisible appears in sight;  
And God is seen by mortal eye."

"Then let us sit beneath the cross,  
And gladly catch the heavenly stream;  
All things for him account but loss,  
And give up all our hearts to him;  
Of nothing think or speak, beside  
My Lord, my Love is crucified."

LAVINA B. POOL.

IN religious concerns, every thing which we do of ourselves, independently of divine aid, has a tendency to stop us short of the object we are aiming at; and whatever be the substitute we rely on, whether outward or mental, is an *idol* at the time.

From the Christian Advocate and Journal.

## WHY ARE CHRISTIANS GENERALLY SANCTIFIED BUT IN PART.

It cannot be because there has not been sufficient time since their conversion. This may have been the secret, if not avowed, impression of many. They were not wholly sanctified when they were justified. This they have learned by experience, if they did not from the Bible, where it is clearly taught: and they have argued that time is necessary for the completion of the work — how much time they know not; but a long time; and, at length, it has been, perhaps in many cases, unconsciously extended to the period of death. In this way, with a few, weeks and months, but with the most, years — many long years have passed, and the time for their entire consecration has not yet arrived.

But why might not the work have been sooner completed? Sin was pardoned, and the soul regenerated, thus removing the obstacles to the work, though not fulfilling the conditions of it. There is surely no time fixed in the Scriptures, which must elapse before the work can be accomplished. The Saviour prays for his disciples, "Sanctify them through thy truth," assuming that they were all at that time eligible to this great blessing. And in view of the same fact, Paul prays, "The very God of peace sanctify you wholly." The only one pre-requisite seems to be the Christian or converted state. Even "babes in Christ" are exhorted to "go on to perfection;" and all believers are included in the command, "Be ye holy, for I am holy." The want of time has not been the difficulty. Alas, how many gracious privileges have been neglected! how long have most of us been called to holiness! what darkness and condemnation have we brought upon our souls by refusing the call, or postponing attention to it to another period? All of which clearly shows, that had we given the subject suitable consideration, we might have been long since *wholly saved from sin*.

Indeed, there has been such variety in the periods of entire sanctification, as to show clearly that no specific time must elapse before the converted man may enter into the rest of perfect love.



In a few instances, I believe the blessing has been received so soon after regeneration, as to make the periods seem entirely identical. And all times, from this infant state to the greatest age of Christians on earth, have been found available for this glorious work. But reasons vast as eternity may be urged in favor of entering early in our Christian state upon this glorious privilege of the sons of God. We have seen what dangers beset the path of those who are but partially sanctified. What numbers backslide; what numbers are finally lost, by neglecting the present imperative call to holiness of heart and life! And what can be gained by delay? Alas, how many have been compelled to own, that they have lost much;—lost the favor of God; lost growth in grace; lost the power of usefulness; lost interest in the subject; become dead weights upon the church—merely by delaying the work of full consecration! Time! my dear brethren; there has been no want of time. But let us rouse ourselves to a consideration of our present duty, our present privilege, or the *avored time*, the *last time* for the holy work, will have gone by forever.

It cannot be because entire salvation has not been our privilege and duty. The great declaration, "It is the will of God, even your sanctification," has been always true of every believer. It has always been a direct revelation to every Christian. Of what one of all God's dear children can it be said, He is an exception; she cannot have the blessing? Who would say, the blood of Jesus Christ cleanseth from all sin all the converted, who will fully appropriate it, *except such as these*? Who *could* say, if we confess our sins, he is faithful and just to cleanse *us* from all unrighteousness, but not *you*? Praise the Lord, no such exceptions are made. The blessed privilege is as general as the church of the living God. To you, to every soul delivered from the guilt of sin, the charge is given: "Wherefore come ye out from among them, [the worldly,] and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves [in the blood of Christ, *at once*] from all filthiness of the flesh and spirit, perfecting [finishing, completing] holiness in the fear of God." To every one the entreaty is addressed—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies [a part for the whole]

a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For every converted man and woman the prayer is fervently urged at the throne of grace: "The very God of peace sanctify you wholly; and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." And how inspiring the promise that is added, "Faithful is he that calleth you, who also will do it." Let no believer therefore indulge the apprehension that he is excluded from the high and holy privilege. These scriptures, as we see, hush every fear, and call every soul up to this perfect standard. And why this general delay?

One of the many reasons for so lamentable a fact, I can give in this paper. I fear attention has not been called so distinctly and forcibly to the doctrine of holiness as it should have been. Sermons have too generally stopped short of it. Other fundamental doctrines of the Gospel have been allowed paramount attention — whereas it may be safely asserted, that they all depend upon this for their significance, and all point to this as their ultimate aim; and, *to be thoroughly honest*, I ought, at this point to express my mortification and sorrow, that even philosophical discussions, polemical divinity, splendid rhetoric, and oratorical displays, have not unfrequently been deemed more important to assembled multitudes, hungering for the bread of life, than the great doctrine of entire sanctification! Charitably as my heart inclines me to regard the motives of all who stand upon the walls of Zion, I must declare, in the presence of my Maker and Judge, that I believe the solemn vows of that ministry which does not aim directly at the promotion of experimental and practical holiness, are trifled with, and fearfully violated. Philosophy is invaluable, so far as it removes the blindness from our spiritual vision, and reveals to our sight the true and the good. Polemics are in place where heresies in doctrine obstruct the triumphant march of the King of kings. Rhetoric is available where it renders more transparent the medium through which the light of Heaven shines upon the world. Oratory is at home in the sacred desk when it is the outgushing of a soul filled with the Holy Ghost. But where any, or all of these, assume to supercede or embellish the message of God to dying men, they are a fraud upon the soul, so grievous and cruel as

to deserve the indignation of earth and the wrath of Heaven! O tell me, brethren beloved, what language within the power of man deserves to supercede, or is able to embellish the heaven-inspired summons, "Behold the Lamb of God, which taketh away the sins of the world?" or the solemn, thrilling announcement, "The blood of Jesus Christ his Son cleanseth us from all sin!" Have we held up so distinctly as that all could see it, this glorious truth? Have we called to our aid the power of the Divine Spirit—the commands—the promises—the examples—the illustrations of the Holy Scriptures, to make the duty, the privilege, and the way of holiness, so plain, that no man who has listened to our ministry could mistake it? I fear not. If this has been universally, or even generally done, how are we to account for the apparent surprise with which definite announcements of the doctrine, cogent arguments in his favor, and rousing appeals upon this subject, to the hearts of the people, are received in so many congregations of all denominations of Christians? Why say so many of our dear friends—We have not for many years heard it on this wise? Why do those who are inclined to be skeptical in relation to it, charge its faithful advocates with preaching a new and a strange doctrine in the church, though it is taught in the very style of the Scriptures—in the very language of Wesley and Fletcher? Alas! the truth cannot be denied—the great privilege and duty of present salvation from all sin, is omitted in so large a number of sermons, as to leave many in doubt whether there be any such Gospel; and grievously to discourage and mislead those whose spirits pant for full redemption. How many are permitted to live for years under the sound of a ministry, in many respects evangelical, without ever being told, in intelligible and encouraging language, that they may be saved from all sin in this life! And how many who have, now and then, heard of the glorious truth, have heard it only to mourn that it was not designed for them *now*! Pastoral visitations have been made, and repeated time and again, without a word or a hint upon this great privilege of believers. Prayers have been offered in the house of God, around the family altar, and by the bed of the sick and dying, but with no such distinct allusion to the duty of present, full salvation, as to inform, convince, and arouse the soul to take hold of it as the purchased inheritance of every believer! How, in view of these facts, can it be matter of surprise that Christians generally are sanctified but in part?

JESSE T. PECK.

For the Guide to Holiness.

THE SEEKER.

BY W. D. MALCOMB.

Ye ministering spirits, to me bringing  
Some bright token of God's love,  
Bear this prayer, for one oft sinning,  
To the mercy seat above :  
"For Jesus all I now resign —  
His nature pure, O God, be mine."

Bring to my heart this untold treasure  
In the fold of golden wings,  
Purest love, which none can measure —  
While the arch of heaven rings  
With sweeter song than e'er was dreamed,  
"The sinner lost is all redeemed."

Then, when joining in devotion's  
Mystic war, with holy strife,  
I shall feel the rich emotions  
Of an endless, happy life :  
And all the foes by grace subdued,  
Will never more my heart intrude.

No longer need I fear earth's trials,  
Weaning from all sinful bliss —  
With gladness proving self-denials  
Usher Christian happiness ;  
I'll be, come life in sternest form,  
As singing bird " 'mid raging storm."

From the Pittsburgh Christian Advocate.

GLORY IN THE LORD.

"He that glorieth, let him glory in this, that he knoweth and understandeth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth ; for in these things I delight saith the Lord." Jer. ix. 24.

COULD we wield a pen "winged with illuminated words," we should approach the subject before us with a deep consciousness of incapac-



ity: it seems to descend upon the mind in an unbroken tide of overpowering effulgence; at one time causing it to reflect, as from placid waters, images of glorious beauty; at another, every power seems impinioned with living light and immortal hope. But we may rear the humble lattice-work of hope, and watch the living tendrils of truth as they clasp and beautify it, and pluck the sweet clusters with deep gratitude.

"Let him glory!" Who? Shall man glory? Yes; abject, fallen man. The slave whose limbs are fettered by oppression's chains, may soar in an atmosphere that will not blight the sweet buds of love and hope, or throw a shade over the bright visions of his soul, that take on immortality. And the miner, whose eyes are never gladdened by the sweet rays of morning, may have a radiance resting upon his soul such as never visits earth's gorgeous palaces, and his heart thrilled with such music as trembles on Gabriel's harp.

But who has said, "Let him glory?" "He who stretched forth the heavens as a curtain—who guides Arcturus and his sons,"—who has placed upon the earth the miniature deity, and implanted in his spiritual nature affections stronger than death, desires vast as eternity, high as heaven.

In what shall he glory? In the vigorous and delightful exercise of every felicitous power with which he is gifted. "In that he knoweth and understandeth me that I am the Lord, which exercise loving kindness." Ah, here the portals open—and like the newly freed bird, we pause to reflect upon which object in the boundless expanse before us, we shall rest our feet. Loving kindness, where shall we find it? Where shall we find it not?

Sleep! what blessings lie enfolded in her soft mantle, as she throws it gently over unconscious man. He reposes in utter helplessness beneath it, while from its ample folds she sheds renovation on every power. That heart is not to be envied that can lie down in healthful slumber, and wake with morning's new life, to meet its beams, without giving forth deep, grateful music.

Light, wondrous light! pervading the vast universe, yet adapting itself to the expanding organs of the smiling infant; mystical avenue to the inner man. What language can delineate its revealings or its agency! But what is this superscription, written in bright letters on the heavens, the earth, and each quivering optic fibre? "Loving kindness."

The air, the ambient air! encircling the earth as with a strong band, yet flexible as a mother's arm, and fraught with more than magnetic charm; hanging a harp upon each object that surrounds us, from which we may wake tones of hallowed melody, or sounds that grate harsh as thunder.

But we have only looked at a few of the gems that enrich the tenement? how shall we approach the veiled seraph who inhabits its beautified walls? How shall we speak of love, with its crystal fountains; of thought, with its wings of azure, purple and gold; of memory; of hope? We will not attempt it, but sing with grateful adoration —

"Thy love the power of thought bestowed;  
To thee our thoughts would soar."

M. E. B.

### WHOM NOT HAVING SEEN, YE LOVE.

We sometimes form a very strong attachment to some earthly friend whom yet we have never seen. We hear of their works; we catch their spirit — we see numerous and most expressive manifestations of it; and our interest in them is scarcely less than if we had seen them with these eyes. There are multitudes of holy men, living and dead, for whom we cherish the deepest affection and regard. How many precious spirits among the patriarchs, prophets and apostles do we admire and love; for our souls have been trained and turned to gratitude, submission, adoration and praise by the sweet words in which *their* hearts once gushed and poured forth their rich devotions. Hence we feel as if we knew them. In fact we are scarcely less acquainted with them than if we had seen them.

Yet, while we know them much, we have known Jesus more. The streams have been good; the fountain incomparably better. We have gone to them for instruction, but to Jesus much more, and for many other things than mere instruction. Their example has been valuable; that of Jesus has been priceless. Their sympathy — but we cannot begin to put it in comparison with that of him who can be touched with the feeling of all our infirmities, and who was tempted in all points like as we are — whose infinite heart goes to the bottom of the deepest

sorrows of every one of his countless children, of every nation down through all ages. And then to crown all, Jesus gave himself for us by a death of self-sacrifice and agony. He took our place before and underneath the lifted sword of justice. We have not seen him; but we have seen and have felt the proofs of his unutterable love for us. We see such grace and such goodness and self-devotion to our race — such unsurpassed moral excellence, we cannot but admire, love and adore him. No matter whether we have seen him — we can love him and adore him, as if there were nothing else to be loved and adored on earth or in heaven.

But though our mortal eyes have not yet seen him, yet he has not left himself without witness to our hearts. His spirit is commissioned to take the things of Christ and show them to us. Perhaps in such a world as ours, this is as good as to see Jesus with our own eyes. In fact he told his disciples it was better. It was “expedient for them that he should go away,” and give scope for the Comforter to come. This Great Divine Teacher knows how to put our minds in a right position to see Jesus. He can give us the stand point of facile and impressive observation, whence his beauties shine most sweetly, and whence his qualities as a Saviour are revealed so impressively that you cannot help seeing their wonderful adaptation to such a sinner as yourself. We have no reason to be dissatisfied with such visions of Jesus as we may have through the ministrations of his own commissioned and most competent teacher.

When we have well improved these means and methods of cultivating our love for Jesus, we shall go higher. Having loved him here without the open vision of his glories, that open vision will be our ultimate reward. Just as it is precious to meet the friend whom we have loved without having seen on earth, so will it be most precious and blessed to see Jesus as he is. We shall know him then with a knowledge in which no imperfection can mingle — with a love which nothing can mar — with a fulness of soul which will leave nothing more or better to be desired. *Soon, soon*, the visions of that perfect glory will burst upon our waiting eyes and longing hearts. Come, Lord Jesus, in thine own best time. — *Oberlin Evangelist.*

THE presence of God's glory is in heaven; the presence of his power, on earth; the presence of his justice, in hell; and the presence of his grace, with his people.

THE  
GUIDE  
TO  
HOLINES.

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EDITED BY REV. D. S. KING.

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# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 21.

ON THE NATURE OF THOSE THOUGHTS WHICH COME FROM GOD.

GOD cannot be enthroned in the heart without at the same time securing the supremacy of the intellect. If he is the author of holy feelings, he is also the author of holy thoughts. It is a great and interesting truth, therefore, that the good man's thoughts have a divine origin. To have all our thoughts from God, is undoubtedly one of the highest and latest attainments in Christian experience; but it is an attainment at which all should aim, and which should never be regarded as beyond hope.

It will be the object of this article to explain, in several respects, the nature of the thoughts which come from God.

The first remark, in regard to the thoughts which may properly be ascribed to God as their author, is, that their divine authorship is not necessarily determined by the character of the object, whatever it may be, to which they relate. God, for instance, may be an object of thought; but it does not follow from this, that the thoughts which a person has of God, are always the gift of God, and therefore always good and right. Christ may be the object of thought; but the thoughts which are entertained of him may be far from possess-

ing a divine origin. It is obvious that the envious and cruel thoughts which the Pharisees cherished in relation to him, could not have been from God. Judas Iscariot had many thoughts of Christ; but the holiness of the being to whom they related, did not exempt them from being treacherous and unholy. The Bible is a holy book, containing many good and excellent themes, and is full of truth and moral beauty; but the thoughts which are entertained of it and its sacred topics, are oftentimes exceedingly evil. So that a good object of thought does not necessarily make the thought itself a good one.

2. A second remark is, that right or good thoughts, such as may be ascribed to God as their author, are susceptible of every possible variety. This remark seems naturally to follow from what has already been said. As the divine authorship of thoughts, which involves the fact of their character, does not depend upon their objects, it follows that the thoughts which are from God are not limited to any particular class of objects, but are thoughts upon all matters and things, prudential as well as moral, of earth as well as heaven, which can possibly be the subjects of thought. The thoughts, therefore, which God gives, are not necessarily thoughts of *himself*, nor of Christ, nor of the Holy Ghost, nor of heaven, nor of any particular person or theme mentioned in the Bible, however interesting or sacred they may be supposed to be. It is God's prerogative and delight to originate and direct a man's thoughts in affairs of every day's concern, in the practice of his particular trade or calling, in the matter of his farm and his merchandize, as well as in other things. As there is no object of thought in the whole universe which makes the thought itself either good or evil, so the principle of thought, subject only to a divine guidance, is left free to range every where, and to select and to delight itself in every thing which can be thought of.

3. With these negative remarks, that the divine authorship of thoughts does not depend upon the objects to which they relate, and also that it is not limited to any particular class of objects, we proceed to say, affirmatively, that the thoughts which are from God, just so far as they have a divine origin, are characterized, in the first place, by the fact of a *quiet and natural development*—so much so, that they may be said to come of themselves, in distinction from being laboriously sought after—a *gift*, rather than an acquisition. This seems to be implied in the fact that God is their author.

In making the remark, however, that such thoughts are a gift, in other words, that they arise naturally and necessarily under the quiet arrangements which God has made, in distinction from being laboriously acquired by self-originated efforts, we do not mean to exclude the fact of mental operation. There are various kinds of mental operation. The remark just made is not designed to exclude that sort of operation which acts in harmony with God; but only that unbelieving operation, which makes undue haste — which, in being corrupted by worldly and selfish cares, runs before it is sent. The language of Scripture is, “Be careful for nothing.” It is the *careful* man, that is to say, the man troubled about his affairs, continually saying, “What shall I eat,” or “what shall I drink,” constantly laying plans in his own strength, *who thinks his own thoughts*. He is afraid to wait for the thought which is *given*. He is too impatient to delay for those developments of the truth which will certainly come in that appropriate time which God has appointed. In his unbelief, God seems to be too slow for him. It was not thus with the Apostle. “We have received,” he says, “not the spirit which is of the world, but the spirit which is of God, that we might know the things *that are freely given to us of God*; which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” — 1 Cor., 2: 12, 13. In a very remarkable passage, which is worthy of the most serious consideration, the blessed Saviour himself says, “And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall *be given you* in that same hour what ye shall speak. For it is not ye that speak, but the *Spirit of your Father which speaketh in you*.”

4. The thoughts which are from God, are characterized, in the second place, by always proceeding from a holy heart. God becomes the God of the intellect by first becoming the God of the heart. He forms a connection with man’s thoughts by means of the golden link of holy affections. “The thoughts of the *righteous*,” that is to say, of the man of a right heart, “are right.” — Prov. 12: 15. “Out of the abundance of the *heart*,” says the Saviour, “the mouth speaketh.” Thoughts have a moral character, and are sometimes good and sometimes evil. And this morality or immorality always depends upon the state of the heart. We repeat, therefore, that God,



who cannot be the author of any thing morally wrong, becomes the God of the intellect by first becoming the God of the heart. It is there that he meets with those humble and believing dispositions, which authorize him, in consistency with man's moral freedom, to take the direction of man's thoughts. If a man is not conscious of having in himself holy dispositions, he has no good reason for saying or believing that his thoughts are from God. On the contrary, they are evil, and only evil, just so far as the heart is evil.

5. Again, the thoughts which God gives, naturally arising in the mind in accordance with divine arrangements, in distinction from being originated by efforts of self-will, and being pure also by the fact of their filiation from holy affections, are characterized, in the third place, by always being in harmony with existing providences. That is to say, they will be found appropriate to the general intellectual character of the persons, and also to the incidents of time, place, and circumstances.

God being perfect, is always in harmony with himself. His acts are not discordant. If God originates thoughts in a man, he will not make them out of harmony with the man's intellectual character, nor out of harmony with time, place, and situation. The holy man, having his thoughts from God, although he thinks on a great variety of subjects, thinks just what he ought to think. He thinks of eternity or of time, of God or of the creatures of God, of himself or of his neighbor; and he thinks of each in the appropriate time and degree of thinking. And the thoughts which he bestows on what are sometimes called worldly objects, coming as they do from God, are not less acceptable to Him from whom they come, than the apparently but not really more religious thoughts which he has in a place of worship.

The divine operation in the mind will be accordant also with the mind's natural character. Having made the instrument of thought, God will employ it in accordance with the capability he has given it. Some minds are naturally much more inventive and discursive than others; and the divine operation in them will be different from what it is in other minds less discursive and active. God will give them a wider sweep of movement, and will exact greater results, in proportion to their activity and powers.

6. Another characteristic of the thoughts which are from God, is,

that they never wander. It is true, that they often change their objects ; but the fact of a change of object does not necessarily imply an alienation or change of authorship. Varying with the character of the person and with the situations in which he is placed, they diversify themselves very much and attach themselves to a multitude of objects ; but so long as it can be said of them that they come from God, it can also be said that they carry God with them wherever they go. They never wander from God. True to their centre of origin, they bear upon their wings, in their widest and most eccentric flights, the light and love of the divinity. Like the bee, that lights upon flowers of every form and hue, they find the honey of God's presence every where.

This is an important view to persons whose shattered nerves embarrass and weaken their mental action, or whose imaginations, naturally active and vivid, are not perfectly under the control of the will. Whether it be owing to too great strength or too great weakness, God will never condemn them for the direction which their thoughts take, so long as he is allowed to go with them.

7. We conclude this interesting subject with one remark more. God, as the giver of thought, acts as a sovereign. He not only inspires and guides mental action in those who have fully given themselves to him, but he sometimes represses it. A God equally in the light and the darkness, he gives and he withholds, as he thinks best. Nor should this cause us any dissatisfaction. A view of a thing, which gives us only very imperfect knowledge, if it comes from God, is better than perfected knowledge which comes from any other source. It is sometimes well for us to be ignorant, in order that having a sense of our ignorance, we may appreciate more fully the source of true wisdom. The ignorance of the intellect teaches a valuable lesson of humility to the dispositions. Faith also, which is excluded by perfect knowledge, may be taught in the same way. "If any man among you seemeth to be wise in this world," says the Apostle, "let him become a *fool*, that he may be wise." — 1 Cor., 3: 18. "The weapons of our warfare," he says, in another passage, "are not carnal, but mighty *through God*, to the pulling down of strong holds, casting down *imaginings*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." A. K.



For the Guide to Holiness.

## PLEASING GOD.

NO. 2.

### THE THREE VOLUMES.

WE cannot begin to please God till we begin to understand him. We want to know what he likes, and what he dislikes — what he requires, and what he prohibits. We cannot be in sympathy with him till we know something of his feelings; we cannot admire him till we know, in part at least, what he is, and what he has done; and we do not love him till we are convinced that he loves us.

This knowledge of God, so important to us, he has condescended to give. It is contained in three volumes — the *Book of Creation*, the *Book of Providence*, and the *Book of Grace* — Three glorious volumes, which we shall never be weary of studying, and from whose bright pages new light will be forever breaking forth. All we know of God is derived from these three sources. Would we know how to please him, we have only to study these books. We shall find them throwing light on each other. The works of creation and providence are a fine commentary on the Bible, and the Bible is a fine commentary on them. Seeing God has condescended to write these three books for us, it must be pleasing to him to have us diligently study them; while the study of them will show us what further we may do to please him.

The first in order, is the *Book of Creation*. We begin to read this volume in infancy, long before we are able to spell out the other two. The knowledge of our Maker may be said to “press through the senses to the soul;” at least, it would do so, were the soul in a healthy state. The natural and very early enquiry of the child is, “Who made all these things?” If he were not absorbed with self, it would be equally natural and easy for him to admire and love the Maker; every thing would speak to his childish heart of God. He would find God in his works, before he was old enough to find him in his word.

How glorious is the volume of creation! How much it unfolds of the mind and heart of the great Author! It appears to me, that

what we call "the natural sciences," should be approached and looked into with reverence — a reverence scarcely less than that with which we approach the Bible. Every plant, shell, and mineral is written all over with words of love. But how is it that so few can read these words? Because they are written in *sympathetic ink*. To the heart in sympathy with God, how natural it is, to read and ponder — to love and adore! Here is a pleasure that will never end. Think of the worlds which fill infinite space! May we not suppose that they are all different from one another, and that each will afford a separate and delightful study? An inexhaustible fertility of invention in the Creator offers to us an inexhaustible source of pleasure. The acquisition of knowledge is one of our greatest enjoyments in the present state, notwithstanding we acquire slowly, and with difficulty, and seem to lose much of that which we have gained. What will it be, then, in that perfect state, where there will be no hindrance, no stopping to rest, no aching eyes, or wearied head — where knowledge will come without toil, and be always fresh in our minds!

The venerable professor at the head of Lane Seminary, in an address to his students, says, "Press on, young gentlemen, you will never get through! We are to feast forever on a banquet of thought — rich, glorious thought!"

Most people study natural science in a cold, technical way, simply to obtain the knowledge, and use or display it, as their disposition may prompt. But those who would please God, do not handle his beautiful works so thoughtlessly. They find

"Books in the running brooks, tongues in the trees,  
Sermons in stones, and good in every thing."

As they look at a plant, or an animal, they say to themselves, "This is my Father's work, and he will be pleased to have me take notice of the skill and kindness displayed in it." While thus engaged in studying the nice adaptation of means to ends, and looking into the philosophy of things, they have the satisfaction of "thinking God's thoughts after him."

Next comes the *Book of Providence*. What a volume is this! What a revelation of the wisdom and love of God! It is the oldest book in the universe. The mind goes back — back — and labors to reach the period when it was written — but in vain! It was long,

long before the book of creation — it has always been written! To us it is opened a page at a time — full of meaning, full of interest, because written, every line of it, by the finger of God. How shall we study this book in such a way as to please its Author? By yielding our entire assent to every thing contained in it, and laying our hearts open to its instructions.

Suppose a dear friend, who was far away, should send us a book he had himself written, asking us to read a page daily. With how much pleasure should we do this! It would seem like hearing from that friend every day. So to those who love God, that daily page in the Book of Providence seems like having a letter from him every day. How often is the soul of the Christian thrilled with joy, or melted in tenderness, as he receives these silent missives! “Thank thee, dear Father!” is often in his heart and on his lips, for little indulgences and pleasant occurrences, which others take as “things of course.” How much he gains! How much they lose! There is something very sweet and wonderful in this daily and hourly intercourse with God. It brings him so near! And it keeps him near. We feel that he does indeed “compass our path and our lying down,” — that he does indeed “beset us behind and before, and lay his hand upon us.” It is interesting to observe, how admirably the circumstances and incidents of life are arranged; how the most important events grow out of the seemingly unimportant; how one thing is linked in with another. The occurrences of a day, or a week, often remind me of a beautiful piece of Mosaic work.

Those who read with attention their page in the Book of Providence every day, will advance rapidly in the knowledge of God. They will also find it very profitable often to go over what they have read. The sad chapters and the pleasant ones may be better understood when looked at in their connection; and when we have reached the last page, with what satisfaction shall we review the whole! It is a book which we shall love to read over and over, and perhaps, too, the angels will desire to look into it.

But the best of all is the *Book of Grace*—the BIBLE. Here God more fully reveals himself, and here we find an explanation of some things in the other two volumes, hard to be understood. Here we see God, not only as a Creator and Protector, but as a Redeemer. What a condescension in him to write this book for us! What trea-

asures of wisdom and consolation are contained in it! Who can estimate the comfort it has afforded to his children! How many darkened minds it has illumined,—how it has cheered the path of life, and lighted up the valley of the shadow of death! Like the other two volumes, the interest and value of this book to us, depend on our knowing how to read it. Some read it carelessly, without trying to understand it; some, who try to understand it, do not love it; and some who love it, are slow to meet its requirements, and afraid to accept its consolations.

It seems to me, that the Bible is looked upon too exclusively as a code of laws. Did not the gracious Author rather intend it as an exhibition of his feelings towards us? His love is shining out on every page. The grand object of the Bible, from Genesis to Revelation, is evidently to convince mankind that the great and holy God, whom they have so sinned against, still loves them. He knew it would be difficult for us to believe this, and he reiterates it again and again. History, Biography, Parable, and all the sweetest images in nature, are put in requisition to convey the idea, and convince us of the fact. Doctrines, precepts, promises, all bear the same impress. The doctrines unfold to us a God of love; the precepts are but an expansion of the law of love, and the promises—O how full of tenderness and care! No one could read the Bible and not love God, and not believe, most fully and sweetly, that God loved him, if there were not a veil on his heart, by reason of sin. A stronger expression of love could not be given, and perhaps in nothing is the stupifying and blinding effect of sin more apparent than in the indifferent and unbelieving manner in which this wonderful book is read.

In order to read the Bible in such a way as will please its great Author, we ought to enter into his design, and above all, *believe every word he says*. We should go to it in simplicity of spirit, saying,—“Speak, Lord, for thy servant heareth!” It will be pleasing to him that we should go, throwing aside all pre conceived opinions, sincerely desirous to know what he is, how he feels towards us, what he requires, and what he promises. It is pleasing to him that we should ask continually, the enlightening and quickening influences of the Holy Spirit; without which, owing to the deadness of our hearts, the Bible will be to us but a dead letter. Moreover, it is a settled thing, that if we would understand the Word, we must have a hearty deter-



mination to obey it. "If any man will do his will, he shall know of the doctrine." Those who read in a caviling spirit, and those who read in the spirit of obedience, we should expect would come to results entirely dissimilar.

With what different eyes do people look upon the Bible! The awakened sinner regards it only as a book which condemns every act of his life, and threatens him with eternal punishment. The believer, in whose heart the work of grace has made but little progress, looks upon the Bible as he does upon its Author, with a strange mingling of love and fear. It requires more of him than he knows how to perform. He studies the precepts, rather than the promises. Trembling at the foot of Sinai, he exclaims, "Thy commandment is exceedingly broad!" But he does not perceive, that "the promise is as broad as the command." To the Christian who has entered into the rest of faith, how precious is this book! To him, love, love, nothing but love, shines out from every page! How does the indwelling Spirit open its hidden meaning, from day to day! It seems to him, as it certainly is, an inexhaustible treasury of heavenly wisdom; and he rejoices in the thought, that its sacred truths are to be his study for ever.

Such is the character of the three volumes which unfold to us the attributes of God. They are ever open for our inspection. It will be pleasing to their glorious Author that we should study them faithfully, and in studying them there is great reward. None but those who have learnt to see God in all his works, know how to appreciate the beauties of nature. None but those who cordially acknowledge that the providence of God regulates every thing, great and small, can understand the solid basis for comfort which is afforded by this belief. "They who watch for providences, will never want a providence to watch." It is surprising how many little tokens are received every day *by those who are looking for them*. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." None but those who read the Bible as they would a letter from a dear friend, know how rich it is in thought, and how it speaks to the heart.

Let us study these three beautiful books, with the Holy Spirit for the commentator; thus may we hope to grow in the knowledge of the Lord, through his works, his ways, and his word, and to have continually the same testimony which Enoch had.

S. J.

For the Guide to Holiness.

“WHEN HE SUFFERED, HE THREATENED NOT.”

BROTHER KING : — There is no feature in the image of our adorable Saviour that is so affecting to my own heart, as that seen in this passage, “Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.” It is very affecting to see a human being, merely, suffering wrongs from a fellow being patiently and silently. We cannot stand or sit by, without doing something to defend the sufferer; and the more nearly insupportable are our emotions, when he himself does not even intimate that he has a right or power of defence, when we know he has both, and that on the most righteous grounds.

But to see the Son of God — him, who, with the Father, made the very world in which he is now suffering abuse — to hear him charged with all manner of evil, and contradicted in all possible ways, and seeing and hearing at the same time that he makes no vindication of himself — says nothing to show his power over his puny enemies — utters no threatening of the final blow of justice which he will let fall upon their heads — but meekly commits himself to Him that judgeth righteously; to see this picture, this reality, is enough to make one dumb with mingled emotions.

We can see that Jesus, who had never sinned, and to whom all power was given, might have defended himself, and threatened judgments upon his enemies, without any violation, even in appearance, of the holiness of his character. But can we not get a glimpse of his wisdom here? Did he not see that minds acting under the motives that his enemies were acting from, would not be convinced by words? And those that stood by, had sufficient and better evidence of his character, than a verbal defence could give. And as for the time for pronouncing judgment, and laying open before them what was in their own hearts, he did this when some law of his Father's kingdom was being trampled upon, and not when himself personally was attacked. “But he committed himself to him that judgeth righteously.” Oh! does it not seem like a suffering, heart-burdened man that does this? The tongues of unrighteous judges were speak-

ing on every side of the majestic sufferer, and he looked *upward*, and nowhere else, for unerring righteous judgment.

In this particular, the followers of Jesus are expected to imitate him as closely as in any other, if not more so. They expect it of themselves—the world expect it of them; and the more closely do they look for it, because they know that it is not in nature to bear injuries, without a return of some kind; if Christians are better than themselves, they wish to see it. Not to return evil for evil is one of the first principles of Christian science, and yet to be able to practice upon this perfectly, is a high attainment. In no manner to speak disparagingly of another, *because* he has done so of us, this would enjoin. To show a person his faults, *because* he has unfeelingly shown us ours, or accused us falsely,—this would not allow. There are cases where we can speak with disapproval of persons' conduct,—the same persons that have injured us, and yet not do it *because* they have injured us, but because of the disposition they have exhibited. There are cases where we must do this if we speak at all of them; and yet we should examine our feelings and see if we should feel and say the same, if the injury were done to another instead of ourselves. I see my own safety on this point teaches me to speak as little as possible of those who seem to be unfriendly to me. If we have the mind of Jesus, we shall see that there is a more sure and exalted source for appeal and defence, than any we can find by taking our enemies into our own care.

He, the blessed Jesus, left his enemies to be settled with at another time, while he committed *himself* to Him that judgeth righteously. And did not his appeal to his Father's righteous judgment move every heart that could be moved by any righteous appeal? And did any heart that remained sealed up in its own bitter prejudice through such a scene as this, ever relent afterward? Can the followers of the meek Lamb of God expect to be successful in resisting evil, by other means, if they fail in the means which their Master used?

May, 1849.

A STUDENT.

Prayer is this—to look into the Bible and see what God has promised; to look into our hearts and ask ourselves what we want, and then, for Christ's sake, ask and expect the promise to be fulfilled.—*Anon.*



For the Guide to Holiness.

QUIETNESS OF SPIRIT REFLECTED IN THE LIFE.

When from the heart its ills are driven,  
And God restor'd, resumes control,  
The outward life becomes a heaven,  
As bright as that within the soul.

Where once was pride and stern disdain,  
And acts confessing fierce desire;  
The eye, that closest looks, in vain  
Shall seek the trace of nature's fire.

No flame of earth, no passion now,  
Has left its scorching mark behind;  
But lip, and cheek, and radiant brow,  
Reflect the brightness of the mind.

For where should be the signs of sin,  
When sin itself has left the breast;  
When God alone is Lord within,  
And perfect faith gives perfect rest.

U.

For the Guide to Holiness.

EXPERIENCE OF A BABE IN CHRIST WHILE ENDEAVORING TO LEAVE  
THE PRINCIPLES OF THE DOCTRINE OF CHRIST FOR THE PURPOSE  
OF GOING ON UNTO PERFECTION.

*Tuesday, Sept. 7, 1841.*—This day have resolved, as I have often previously done, daily to record the goodness of my crucified and risen Lord. It must be a delightful work, as it is often carried out, by those who are transformed into the image of Christ, who have indeed "put off the old man with his deeds." It is a subject that I have dwelt much upon, and I am persuaded that a diary, well attended to, by a Christian, may be one of the greatest sources of pleasure, and one of the most efficient means of calling forth his gratitude in strains of praise and thanksgiving to his constant and

Almighty benefactor. Many other reflections arise, at the commencement of this enterprise, among which is this: Shall this, which I purpose to continue, be to me a witness of constant growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, or shall it be interspersed with repeated avowals of the departure of the Holy Spirit, and thus become a mere depository of the effects of wandering from the great shepherd of souls, and of tracing the broad road that leads to death? Most gracious God! grant that the former may ever be evinced, and ever keep me in the narrow way that leads to life eternal—that I may at last be found with that happy number, who, having strove to enter into thy kingdom, have proved themselves, through the exhaustless riches of thy grace, to “be able.”

*Sept. 8.*—Nothing new has occurred to-day relative to worldly matters. This eve, have been to see Mrs. S——, and expressed to her as to a dear sister in the Lord, my want of humility, my attachment to the world in its forms and fashions, my love for its honors, and of my desire to be esteemed by the great and rich, or rather, a secret pang occasioned by the reflection that I am not of that number whom the world call great. This I know to be the temptation of Satan. Lord help me to come up to thy help against the mighty, and ever enable me to resist the “hosts of sin” which would draw me away from thee. Teach me the measure of my days, that I may know how frail I am, and apply my heart unto wisdom.

“’Tis not the whole of life, to live,  
Nor all of death, to die.”

Oh, increase my faith! Grant me the influences of thy Holy Spirit. Impress me with thy greatness and love towards me, so that I may in contemplation of it lay my hand upon my mouth and my mouth in the dust, and in great sincerity cry, “God be merciful to me a sinner!”

*Sept. 10.*—This has been a day of peculiar privilege, inasmuch as I have enjoyed sweet communion with God. I have been mourning the absence of my God for some time past. I have grieved him by setting my affections on things on the earth, and I have hardly known how to regain his favor. But I have made it a subject of prayer, and I trust that he has answered me, and is now lifting upon me the light of his countenance. “Delight thyself in the Lord, and

he shall give thee the desire of thy heart." This is to me a newly discovered promise. O glorious benefactor, how easy are thy precepts to perform! Grant that the sincere expression of my heart may ever be as it now is. Bless the Lord, O my soul! and all that is within me bless his holy name. Thou art indeed the bread of life; evermore give me this bread.

*Sept. 11.* — This has been to me a day of worldly attractions, and consequently, I have not as earnestly as usual sought the influences of God's Holy Spirit. Still I have felt that God's eye was upon me and watching over me to preserve my feet from falling; and so it is. What good or what preservation does he withhold from those who put their trust in him! Truly, he leadeth them by "still waters" and causeth them "to lie down in green pastures." His "rod and his staff" also, are ever at hand to comfort them. "The Lord is my Shepherd, I shall not want."

12. — O that I were as in months past! O how strangely have I wandered from the Shepherd and Bishop of my soul! How often do I take the attitude of a suppliant when I worship not in spirit! How little do I seek instruction from my "Great Teacher," and how faintly do I aspire after his fulness! But I will in all my sins strive to exercise faith in the all-atoning blood, and plunge yet again in the fountain opened for sin and all uncleanness.

15. — "Happy songsters!" Ye who bow continually before your Maker, and cry, Holy, holy, holy.

"When shall I your chorus join?"

O most merciful Father! Man's divine God! Teach me so to number my days, that I may apply my heart unto wisdom, and fully prepare myself for that rest which remains for thy people. I hear much enjoyment expressed in worldly pursuits by those around me. It grieves me much, and I often find myself ready to exclaim in their presence,

"Cleave to the earth, ye sordid worms,  
Contented lick your native dust;  
But God shall fight with all his storms  
Against the idol of your trust."

I hope I am not uncharitable; but I do desire to be wholly wedded to Christ, and entirely divorced from this vain world. Yes, dear Saviour,

"Thine entirely,  
Through eternal ages thine."

17. — O delightful hours! How sweet the “moments rich in blessing” which I have this day enjoyed in fellowship with the Father! I have been lifted up above the world, and enabled to realize that earth hath no treasures worthy to be compared with the excellency of the knowledge of Christ. I have heard a Christian say, that he considered a “constant, abiding, and full hope in Christ, one of the most difficult attainments in the world.” And is it thus? It is. Why so? Because we are ever on the alert to widen the “strait and narrow way,” and striving, in that, to follow closely the meanderings of the adverse road. O my heavenly Parent! let me never make the attempt to serve thee and mammon; but may the very narrowness of the path which thou hast marked out, be to me my utmost delight, so that when thou shalt come in thy glory, I may be found such an one as thou wilt own and bless, and to whom the dear Redeemer will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

21. — I am still journeying towards the New Jerusalem. Time is still “winging me away to my eternal home.” O that I might have a deeper and still deeper sense of the importance of improving the present moment. Truly, time waiteth for no man. To-day have been rendering thanks to my heavenly Father for his “law,” which is so “perfect” as to convert the soul. I have had sore trials of a temporal nature, which would, in by-gone days, have driven me to despair; but blessed be the name of the Lord, I have been enabled to look to him, and with Abraham of old, exclaim, *Jehovah jireh*. Yea, though I have but a morsel of bread to eat, before I die I will (his grace assisting me,) exclaim, “Even so, Father, for it hath seemed good in thy sight.” “Though he slay me, yet will I trust in him.”

24. — Alas! alas! how vain are all my exertions to attain unto holiness, except the Father draw me! I have long been striving to regain that sweet communion with the Father of my spirit, which I enjoyed when “first I felt the Saviour’s pardoning blood.” I sometimes feel that God is about to lift upon me the light of his countenance, but ere the day fairly breaks upon my soul, the mists arise, and soon condensing into clouds, the glorious sun is obscured from my view. Oh, why is this! Christians, is it so with you? Or am I at last to be found of that number to whom Jehovah will say, “I



never knew you?" Shall *I* fail of making my calling and election sure? O my God, my God, be thou merciful to me a sinner! Do thou humble me. Do thou grant that I may abhor myself in dust and ashes. O this vile heart! This adamant rock! Cleanse thou it. Melt in thy compassion. Show me the weakness of my strength, the foolishness of my wisdom. I am poor and needy, weak and simple, passive and indifferent to my eternal interests. I plead thy perfect righteousness. Keep me from evil, deliver me from temptation, for thine alone is the power and the glory.

*Oct. 7.* — O for a closer walk with God! O for that richest of all treasures — the Spirit of Christ! God be merciful to me a sinner, is the most appropriate language which my stammering tongue can express. I am all sinfulness, all unworthiness; and of all beings, the most unworthy to enter my Father's house. Unbelief, envy, jealousy, pride, trifling, foolish jesting, forgetfulness of my high avocation, insensibility to the sufferings of the Saviour, undervalue of the blessed gospel which brought me from nature's darkness into marvellous light, are but the threshold of my besetting sins. O for that faith which shall enable me to look wholly to Jesus for pardon and reconciliation through his blood! O Lord, condescend to hear my weak cries for help. In the days of thy flesh, blessed Redeemer, thou wert accustomed to make all who came to thee "perfectly whole" of whatsoever disease they had. Make *me* perfectly whole of the worst of all diseases.

9. — "What shall I do to be saved?" is the earnest inquiry of my soul this evening. O, to be wholly the Lord's! I am not my own; I possess nothing. O for humility, for grace, to save me from the roaring lion! My soul panteth after thee, O my God! Suffer me to come unto thee as I should come, and turn me not empty away. Help, Lord, or I perish. Save me from the snares of the devil. Arise, O thou mighty One! and bruise Satan under thy feet. Own and accept thou me, for I cannot let thee go until thou hast blessed me.

11. — I can scarcely realize that I wrote the last few lines but the day before yesterday, when I turn my eyes within, and view the state of apathy which has so soon overtaken me. O my heavenly Father! truly, by grace and by grace alone, are we saved.

"Oh, to grace how great a debtor  
Daily I'm constrained to be."

Oh, I sincerely desire to be fully wedded to Christ, that I may live in him and dwell with him, and he in me. Oh, who, who shall deliver me from the body of this death! Lord, thou canst do it. Let me be greatly humbled before thee. "Infinitely low" let me lie at thy feet. Teach me to pray as I ought, and let me live the life of the righteous.

"Then when I'm to die,  
Receive me, I'll cry,  
For Jesus hath loved me,  
I cannot tell why."

20. — What can I do to be saved? Oh, I am losing ground every moment! Where shall I land? is now the all-important question. O my Father! grant me thy support. Suffer me not to slip and fall away from thee entirely. Hast thou brought me thus far to put me to shame? Grant me an overwhelming sense of my transgressions against thee, a sense of my extreme unworthiness before thee, and a true and living faith in thee; even that faith which works by love. O that thy *holy word* might be the delight of my soul! At all times and in all places, be quick and powerful, yea, sharper than a two-edged sword, even as it is the power of God unto salvation to every one that believeth. Lord, I do believe; help thou my unbelief.

24. — O that my head were waters and my eyes a fountain of tears! Then would I unceasingly weep and cry for the pardon of my multiplied transgressions against my heavenly Father.

"But melting strains can never move  
This vile unfeeling heart of mine."

O to be humbled in view of my deep sinfulness, that I might be irresistibly led to the "rock that is higher than I." Lord, save me or I perish.

25. — My soul is exceeding sorrowful. Hitherto, subsequent to first love, I have not ventured to set my mark lower than the character of my blessed Redeemer. But alas! I seem to have been receding and re-receding, until I am almost persuaded to believe that the way to get to heaven, is, to settle down like most worldly professors, without any exertions to attain to a higher degree of perfection than naturally comes in one's way. "*Perfection*," I am constantly told, "should be aimed at, but with no expectation of attaining it." How *could* I do this? Always asking my Saviour to cleanse my

heart from sin, with a perfect assurance that he never will do it! How discouraging. O my Heavenly Father, be thou my teacher, and forbid that I should be content with less than an *abundant* entrance into thy kingdom. Permit me still to hunger and thirst, and watch and pray, and continually feel the burden of my iniquities, until I am filled with that righteousness which shall enable me always to live with an eye single to thy glory; and

"*All my conversation proves  
My heart to be sincere.*"

29. — Bless the Lord, O my soul! Shout O earth! Cry aloud, O ye sons of men, for the Lord God Omnipotent reigneth! Truly he is able to save to the uttermost, all that come unto him. Lord I come, I come; I give myself to thee. I make a full surrender. Accept me, and "take me unto thee on high, where winter and clouds are no more."

Nov. 12. — Did I ask thee to take me unto thee on high? Now, I see 'tis needful for me to tarry in the flesh. That my soul has been renewed in spiritual strength, and that I have made essential progress in divine life, since I offered that request I doubt not. Still I am that unworthy being—that unholy creature, prone to wander from the Lord who bought me. O thou Most High, condescend to lend me thine aid, that I may be made whole.

Dec. 12. — One month has elapsed since I last wrote; but I trust that I have not been standing idle. Still the Holy Spirit deigns to hover over me, and to say, "Go up higher." Gladly I hear the voice, and gladly *would* I go up higher. Gladly would I leave every idol I have known, even the *dearest*, and follow on to know and serve the Lord. "O for a *closer* walk with God!" O that the Comforter could at this moment find a fit temple in my breast! But, say they, "patience is requisite." Lord grant me in mercy a patient looking-for, and hastening unto thy coming in my soul. O my dear Father in heaven, forbid that I should, by unbelief, fail of entering into the promised land. Help thou my unbelief.

13. — To-day, have again and again been up to the courts of the Lord's house. Have realized that a day in his courts is better than a thousand. Still my evil thoughts, my vain desires, my unholy aspirations, my proneness to draw nigh to God with my lips, while my heart was far from him, have loudly admonished me, of the abso-



lute necessity of putting on the whole armor. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Let me stay myself on thee.

For the Guide to Holiness.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."—JESUS. *Mark 12: 30.*

What's perfect love? It is a "heart"  
All purified from guilty stains;  
The God of love fills every part,  
And there, unrivalled, sweetly reigns.

It is the "soul," supplied by God,  
And satisfied with perfect rest;  
Submissive to the chastening rod;  
With perfect patience ever blest.

It is the "mind," with knowledge filled  
Of self, and Christ, and truthful word;  
In heavenly wisdom deeply skilled,  
With power to wield the Spirit's sword.

It is the "strength," with vigor given  
To Christ's own work, and will, and ways;  
To run the humble way to heaven,  
And sing and shout his glorious praise.

In perfect love "we dwell in God,  
And God in us," with peace and power;  
We walk the way our Saviour trod,  
In sweet communion every hour.

How shall we, then, this gift obtain?  
This wondrous blessing now secure?  
"Faith, mighty faith" in Jesus slain,  
Shall make to us the promise sure.

Oh, may our souls its fulness know!  
To us a hallowed fountain prove!  
The peaceful stream perpetual flow,  
And all around us share our love.

On high, in realms of joyous light,  
We'll dwell when life's great work is o'er;  
We'll share love's bliss in glory bright,  
With perfect ones for ever more.

G. W. S.

## A GLANCE AT HEAVEN.

MR. EDITOR:—Being weary, in consequence of the labor and anxiety of life, I have chosen for a solace, to wander into the field at eventide, like Isaac of old, to meditate; and all at once, as quick as thought, I find my mind transported from this world of disappointment, sorrow, sickness, pain and death, to a land of living verdure and captivating delights, in the midst of a shoreless sea of bliss, surrounded by myriads of objects of admiration and wonder, where the inhabitants enjoy perpetual health and eternal youth.

The reigning joy of that heavenly land is, that Jehovah keeps his royal court in person. There his dwelling place is enriched with the richest profusion of his love. There his saints rejoice to behold the adorable displays of his perfection, the manifestations of his goodness, and the outlets of his love. There the intercourse between him and his redeemed ones carries him to the utmost extent of communicable glory. The buildings that are there, are the palaces of the great King, in which are the mansions referred to, John 14: 2, by the Son of God, while a missionary on the earth. These mansions are magnificent, founded in grace and furnished with glory. Age shall never enter there, and nothing shall decay. What a beautiful city is the new Jerusalem! its gates are all gloriously set in pearls, and there the attributes of God blaze divinely bright. There, also, is our Emanuel, fitting up mansions for his forthcoming saints. The trophies of eternal victory already there, bow at his feet. He is our elder brother, our near kinsman; from this relation our grandeur springs, our being connected with the high and honorable family of heaven. A great blessing indeed, to be a brother to the Son of God, and hear him to us, in that capacity, declare his Father's name. We shall see him, and be like him, and then we shall be eternally happy.

O happy land of God, where the rivers of pleasure overflow their banks for ever! O rapture, O ecstatic joys, O everlasting heaven! Thy joys are too great for our mortal frames; none but glorified bodies can bear the transports of thine eternal day. There the general assembly of the saints will be on the holy Mount Zion, to dwell for ever in the royal pavilion of glory, and have most intimate communion with the king eternal. What rapturous notes will then sound

through the sweet groves of bliss. All heaven will be melody—angels will accent the song. There we shall drink at Life's immortalizing stream, and draw water out of the wells of salvation. There we shall have life beyond the reach of death, health secured from sickness, and pleasure without pain. Our bodies will be immortal, our souls immaculate, our senses sanctified, our faculties enlarged, and our whole soul filled with divinity.—*Northern Ch. Advocate.*

### THE SHORT CANDLE.

As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, "I must be very industrious, for this is the only candle I have, and it is almost gone."

What a moral there is, thought I, in the words of this child! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone and I have no other. How earnestly engaged should I then be in every duty of life! While I have the light of life, how careful should I be to perform everything enjoined by my Heavenly Master!

I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

I ought to be alive to the immortal interests of my fellow-creatures, working while it is called to-day, striving to bring sinners to the Lord Jesus Christ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

I ought to be unceasingly active in every act of benevolence, making as many happy as I can, relieving the miserable, and doing good to all within my reach; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

I ought to use every talent for the glory of God and the kingdom of Christ, working the works of Him that sent me, while it is day, because the night cometh in which no man can work.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—*Eccles. ix. 10.—Children's Friend.*

From the Southern Christian Advocate.

A BALM FOR THE BROKEN HEART.

BY MRS. S. F. MORGAN.

"He healeth the broken in heart and bindeth up their wounds,"

Balm for the broken heart,  
Balm for the wounded mind,  
Not balm devised by human art,  
By human skill combined.

On Calv'ry's blood-stained top,  
From Jesus' wounds distill'd,  
It flowed in many a crimson drop,  
With healing virtue fill'd.

The sharpest, keenest smart,  
The mind's most festering sore,  
This balsam for the broken heart  
Possesseth power to cure.

Cast upon sorrow's stream,  
It dryeth every tear,  
Or turneth to a rainbow gleam,  
With new-born hopes to cheer.

To souls oppress'd with sin,  
And yearning for release,  
Applied, it hath the power to win  
Strength, purity, and peace.

Balm for the broken heart,  
Balm for the wounded mind,  
Not balm devised by human art,  
By human skill combined.

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THAT care and diligence wherewith we ought to attend to our concerns, must never be confounded with anxiety and solicitude. The angels are careful for our salvation, yet never get agitated; care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity.

## SLEEP IN JESUS.

How soft a name is given to the Christian's death, and how lovely a notion of their present state! "They sleep in Jesus."

"They sleep." Why do you mourn as if they were extinct—as if they were annihilated and utterly lost?

"But they are lost to me!"

Not forever; not for a very long time. "Yet a little while, and he that shall come, will come, and will not tarry." When they were alive, sleep and absence separated your relation for a great part of the time.

"But I knew then they would awake from sleep, and return from absence, but not now."

And do you not now believe that they will awake from sleep, and return from absence?

They that are asleep in Jesus are as truly alive as you, and in a thousand times more excellent sense, and to more excellent purpose.

## THE EXERCISES OF RELIGION.

THE life of a religious man ought not only so to abound with holiness as that the frame of his spirit may be at least equal to his outward behavior, but there ought to be much more holiness within than is discernible without; because God, who searcheth the heart, is our inspector and judge, whom it is our duty infinitely to reverence. We ought every day to renew our holy resolutions, and excite ourselves to more animated fervor, as if it were the first day of our conversion; and to say—"Assist me, O Lord God, in my resolution to devote myself to thy holy service; and grant, that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

The good resolutions of the righteous depend not upon their own wisdom and ability, but upon the grace of God, in which they perpetually confide, whatever be their attempts; for they know, that "though the heart of man deviseth his way," yet the Lord ordereth the event; and that "it is not in man that walketh, to direct his steps."—*A' Kempis*.



# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 22.

OF THE MANIFESTATIONS OF LOVE IN THE FORM OF SYMPATHY.

THE term SYMPATHY, which in its origin is derived from the Greek language, expresses literally and strictly, *harmony, or union of feeling*. There must, therefore, be two or more persons, who are the subjects of this united or common feeling. There must, also, be some common object, in reference to which this united feeling is exercised. Accordingly, the sympathetic man is one who harmonizes in feeling, on the appropriate occasions of sympathy, with the feelings and situation of those around him.

2. The basis of sympathy, is *love*. Love is the essence, of which sympathy is one of the modifications or forms. It is the nature of pure or holy love, not only to seek the good of others, but, harmonizing with the peculiarities of their situation, to rejoice in their joys and to grieve in their sorrows. If we truly love others, it will be a necessary result, that we shall take an interest in every thing which concerns them. Love, taking this form, is sympathy.

3. We will endeavor to give some illustrations of this interesting state of mind. A truly pious person, one in whom the principle of holy love predominates, is a member of a family. It does not

make any difference, in relation to the subject under consideration, whether he is a member by the ties of relationship, or a member by mere residence. One of the members of the family is severely afflicted with sickness. The occurrence of this affliction furnishes the occasion, on which the principle of holy love, moved by its own law of action, assumes the form of sympathy. The person, who, as the resident of the family, being such as we have described him to be, cannot witness such an affliction without "weeping with him who weeps." His sympathy, in the existing state of his mind, is a sort of necessity to him. It is possible that it may not present the same aspect with the sympathy of unsanctified nature, which is often agitated by fear, and perverted by selfishness. But always necessary and certain in its existence, it will be of that tender, judicious, and permanent character, which will be the most useful, besides being the most heavenly.

4. We will suppose, again, not that the persons around us are sick, but that they have been deprived of the means of knowledge, and are exceedingly ignorant. They are excluded from science and literature, even in their simplest forms. The Bible, with its precious consolations, is a sealed book to them. It is impossible that they should experience such deprivations without being afflicted; and it is impossible that holy persons, filled with the love of God and man, should be acquainted with their situation, without sympathy. That is to say, under the impulse of love, they suffer with those afflicted ones at the same time that they desire to relieve their sufferings—the term sympathy, expressing, in this case, the combined feeling of sorrow for their want, and of benevolent desire for its alleviation.

5. The principle of sympathy, as it exists in a holy mind, is not limited in its exercise to occasions furnished by men's physical sufferings, or by their spiritual wants. In things which are not directly of a religious character, but have certain prudential relations and issues, and are thought by the men of the world to be important to them, we are at liberty to harmonize in feeling and action, so far as can be done consistently with the claims of religion. This results, in part, from the peculiarities of our position. While a renovated heart, on the one hand, allies us with angels, a weak and dying body, on the other, allies us with the toils and wants of humanity. And we still have a bond of union in many things connected with our



position, however different we may be in character. So that there may be occasions, on which the most devoted Christian may as truly sympathize with his neighbors in building a bridge or a road, or in some other work connected with the ordinary wants of men, as in building a church.

6. The principle of holy sympathy is very important, considered as constituting a medium of communication and a bond of union between hearts which have experienced the highest degrees of love and those which are only partly sanctified. In a holy heart, to a considerable extent, at least, faith takes the place of desire; and consequently, as a general thing, praise will predominate over supplication. A holy heart is a heart *jubilant*; a heart "always rejoicing." But when the holy person comes into the company of those who are in a lower degree of experience—who have much darkness mingled with their light, and much sorrow mingled with their joy—the principle of holy sympathy alters his position, and leads him to unite his supplications with theirs. He goes down from "the mount of transfiguration" into the deep and dark valley; and under the impulse of love, which is now changed into sympathy, he seeks, with wrestling and tears, to deliver his brethren.

7. Holy sympathy, in distinction from mere natural sympathy, is *discriminating*. That is to say, it is restricted and modified, so far as it relates to man, by the operation of the still higher form of the same principle, which may be described as *sympathy with God*. Holy sympathy, in being the offspring of holy love, is not like that weak sympathy generated from the natural heart, which modifies kindness by selfishness, and seeks a momentary relief of the sufferer, rather than the ultimate and greatest good. Having its origin in the Divine Nature, it is always in its operations and results subjected to the providence and will of God. And, accordingly, it sometimes exists where it does not find itself at liberty to relieve the suffering for which it feels. It is not in the nature of holy sympathy, however intense it may be, to do any thing which is wrong. And, accordingly, the person whose heart harmonizes with God, never undertakes to relieve that suffering which God in his providence evidently imposes for the good of him who is afflicted. His sympathy with God's ultimate designs regulates the tendencies of his sympathy for the sufferer.

8. And thus regulated, the principle of sympathy, springing as it does from holy love, is one of the most important and effective elements of a holy life. It links the divine with the human, the upright with the fallen, the angel with the man. It has been the moving impulse, the life, of good men in all ages of the world. It detached Moses from the court of Egypt, that it might unite him with the sufferers of the desert; it poured its energies into the heart of Paul, and carried him from nation to nation; it moves the hearts of angels, of whom it is said, "there is joy among the angels in heaven over one sinner that repenteth." It achieved its mightiest triumph when the Saviour of the world, clothing himself in human form, chose to be smitten and die upon the cross, rather than separate himself from the interests of fallen humanity. A. K.

For the Guide to Holiness

## GOD'S LOVE FOR HIS CHILDREN.

"The Lord is thy keeper. The Lord shall preserve thee from all evil; he shall preserve thy soul."—Ps. 121: 5—7.

How safe and happy, unconscious of all care and anxiety, is the helpless infant, enfolded in the arms of parental love. So comes to us our great Father, with arms of love widely spread out, with looks all inviting and urgent to receive and shelter us—to protect our souls from every snare of evil, from every sin. Happy soul, who, running to his embrace, feels all the rest of conscious innocence in the lap of love. He finds his sins removed far away, his heart made fit to hold communion with purity itself. He lives in the strength and protection of his God. Like the traveller in the rail car, all at rest, and yet moving on to his destiny, so the trusting soul is borne onward in the protection of his God. Love is turning still his chariot wheels; he may ride on, and never fear.

See the soaring eagle, king of birds, bearing aloft his young. And hath he, who gave the eagle power to soar, and instinct to protect his young, no eye to mark the struggling soul, who pants for life and liberty? Hath he no power to rescue? O for faith to grasp that hand unseen, ready and able to help! Awake now, timid soul!

open thine eyes, and see how God cares for thee. Look abroad on nature. See it formed and fashioned to delight thine eye, and satisfy thy wants. Look into the smallest of God's works, and see what order and beauty reigns throughout the whole. Look into his word. Observe first, the law of his kingdom; the law of his own heart. It is *love*. Mark the *sacrifice*, to cancel all thy sins, and restore thee a loving child to God. Behold the command; behold the promise, equal to the command, and arouse thyself to faith and love. Thine heart must be like God's, a heart of love, to taste his works and ways with delicious sweetness; to enter into the enjoyment of himself. Take this talisman along with thee, thy *Father's love* to thee, and thy answering love to him, and it will prove a secret charm, turning all that thou dost meet with into joy and blessedness. Love infinite cannot err. Then thou art safe. The air, the earth, the sea, is his. His is the pestilence, the heat, the cold. No storm can blow, or rain descend, from which thy Father's hand cannot shelter thee. Or, if he suffer it to fall upon thee, hold up thy head and take it, and bless the hand that kindly chastens thee. Sweet will be the fragrance after the clouds and rain. More close the union of thy heart with God, as link after link to earth is broken.

*The Lord is thy keeper.* Above, beyond, there is a power, silent, though effective, — like the hand that wakes the morning from its slumbers, and draws the evening shadows round us, that is ever watchful to preserve the trusting soul. His eye is never dim, nor does he sink in slumber, or forget the helpless one that hangs upon his love. His love, which was and is, from the far off countless years of vast eternity, reaches on, and never dies. O thou sun! who art ever sending out thy light and heat, art not thou an emblem of the God of love? Dost thou forget thy shining? Withdraw thy beams, and leave all nature cold and dark, a blank creation! No more will God withhold his beams of love from the holy heart, betrothed to him. Through the mist and clouds and storms they shine still; will shine forever. This, then, is thy God. O believe. This is thy keeper. Lift up thy head, be not afraid to own his power, his saving grace. He shall preserve thy soul. Trust him in the evil hour; in the midnight darkness. In the time of sickness, trust him. When the seal of death is on thee, trust him. "He will preserve thy soul."

P. L. U.

## AN ADDRESS TO PERFECT CHRISTIANS.

BY MR. FLETCHER. — FROM HIS CHECKS.

YE have not sung the preceding hymns in vain, O ye men of God, who have mixed faith with your evangelical requests. The God, who says, "Open thy mouth wide, and I will fill it;" the gracious God who declares, "Blessed are they that hunger after righteousness, for they shall be filled;" that faithful, covenant keeping God, has now filled you with all "righteousness, peace, and joy in believing." The brightness of Christ's appearing has destroyed the indwelling "man of sin." He who had slain the lion and the bear (he who had already done so great things for you,) has now crowned all his blessings by slaying the Goliath within. Aspiring, unbelieving self is fallen before the victorious Son of David. "The quick and powerful word of God, which is sharper than any two-edged sword, has pierced even to the dividing asunder of soul and spirit." The carnal mind is cut off: the circumcision of the heart, through the Spirit, has fully taken place in your breasts; and now "that mind is in you which was also in Christ Jesus; ye are spiritually minded:" loving God with all your heart, and your neighbor as yourselves, "ye are full of goodness, ye keep the commandments," ye observe *the law of Liberty*, ye fulfil *the law of Christ*. Of him ye have "learned to be meek and lowly in heart." Ye have fully "taken his yoke upon you;" in so doing ye have found a sweet, abiding rest unto your souls; and from blessed experience ye can say, "Christ's yoke is easy, and his burden is light. His ways are ways of pleasantness, and all his paths are peace. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." The beatitudes are sensibly yours: and the charity, described by St. Paul, has the same place in your breasts which the tables of the law had in the ark of the covenant. Ye are the living temples of the Trinity: the Father is your life; the Son your light; the Spirit your love; ye are truly baptised into the mystery of God; ye continue to "drink into one spirit," and thus ye enjoy the grace of both sacraments. There is an end of your *Lo here!* and *Lo there!* The kingdom of God is now established within you. Christ's "righteousness, peace, and joy"



are rooted in your breasts "by the Holy Ghost given unto you," as an abiding guide and indwelling comforter. Your introverted eye of faith looks at God, who gently "guides you with his eye" into all the truth necessary to make you "do justice, love mercy, and walk humbly with your God." *Simplicity of intention* keeps darkness out of your mind, and *purity of affection* keeps wrong fires out of your breast: by the former, ye are without *guile*; by the latter, ye are without *envy*. Your passive will instantly melts into the will of God; and on all occasions you meekly say, "Not my will, O Father, but thine be done!" Thus ye are always ready to suffer what you are called to suffer. Your active will evermore says, "Speak, Lord; thy servant heareth: what wouldst thou have me to do? It is my meat and drink to do the will of my heavenly Father!" Thus are ye always ready to do whatsoever ye are convinced that God calls you to do; and "whatsoever ye do, whether ye eat, or drink, or do any thing else, ye do all to the glory of God, and in the name of our Lord Jesus Christ; rejoicing evermore; praying without ceasing; in every thing giving thanks;" solemnly *looking for* and *hasting unto* the hour of your dissolution, and the "day of God, wherein the heavens, being on fire, shall be dissolved," and your soul, being clothed with a celestial body, shall be able to do celestial services to the God of your life.

In this blessed state of Christian perfection, the holy "anointing, which ye have received of him, abideth in you, and ye need not that any man teach you, unless it be as the same anointing teacheth." Agreeably, therefore, to that anointing, which teaches by a variety of means, which formerly taught a prophet by an ass, and daily instructs God's children by the ant, I shall venture to set before you some important directions which the Holy Ghost has already suggested to your pure minds: "for I would not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet to stir you up, by putting you in remembrance," and giving you some hints, which it is safe for you frequently to meditate upon.

I. Adam, ye know, lost his *human* perfection in paradise; Satan lost his *angelic* perfection in heaven; the devil thrust sore at Christ in the wilderness, to throw him down from his *mediatorial* perfection; and St. Paul, in the same epistles where he professes not only *Chris-*

tian, but *apostolic* perfection also, (Phil. iii. 15 ; 1 Cor. ii. 6 ; 2 Cor. xii. 11,) informs us that he continued to "run for the crown of heavenly perfection" like a man who might not only lose his crown of Christian perfection, but become a reprobate, and be cast away. 1 Cor. ix., 25, 27. And, therefore, "so run *ye also*, that no man take your crown" of Christian perfection in this world, and that ye may obtain your crown of angelic perfection in the world to come. Still keep your body under. Still guard your senses. Still watch your own heart ; and, "steadfast in the faith, still resist the devil that he may flee from you ;" remembering that if Christ himself, as Son of man, had conferred with flesh and blood, refused to deny himself, and avoided taking up his cross, he had lost his perfection, and sealed up our original apostasy.

"We do not find," says Mr. Wesley, in his *Plain Account of Christian Perfection*, "any general state described in Scripture, from which a man cannot draw back to sin. If there were any state wherein this is impossible, it would be that of those who are sanctified, who are fathers in Christ, who 'rejoice evermore, pray without ceasing, and in every thing give thanks.' But it is not impossible for these to draw back. They who are sanctified may yet fall and perish. Heb. x. 29. Even 'fathers in Christ' need that warning, 'Love not the world.' 1 John ii. 15. They who 'rejoice, pray, and give thanks without ceasing,' may nevertheless 'quench the Spirit.' 1 Thess. v. 16, &c. Nay, even they who are 'sealed unto the day of redemption,' may yet 'grieve the Holy Spirit of God.' Eph. v. 30."

The doctrine of the absolute perseverance of the saints, is the first card which the devil played against man : — "Ye shall not surely die, if ye break the law of your perfection." This fatal card won the game, Mankind and paradise were lost. The artful serpent had too well succeeded at his first game to forget that lucky card at his second. See him "transforming himself into an angel of light on the pinnacle of the temple." There he plays over again his old game against the Son of God. Out of the Bible he pulls the very card which won our first parents, and swept the stake — paradise — yea, swept it with the besom of destruction : — "Cast thyself down," says he, "for it is written, [that all things shall work together for thy good, thy very falls not excepted,] *he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at*

*any time thou dash thy foot against a stone.*" The tempter (thanks be to Christ!) lost the game at that time, but he did not lose his card: and it is probable that he will play it round against you all, only with some variation. Let me mention one among a thousand:—He promised our Lord that God's "angels should bear him up in their hands, if he threw himself down;" and it is not unlikely that he will promise you greater things still. Nor should I wonder if he was bold enough to hint, that when you cast yourselves down, "God himself shall bear you up in his HANDS, yea, in his ARMS of everlasting love." O ye men of God, learn wisdom by the fall of Adam. O ye anointed sons of the Most High, learn watchfulness by the conduct of Christ. If he was afraid to "tempt the Lord his God," will ye dare to do it? If he rejected, as poison, the hook of the absolute perseverance of the saints, though it was baited with Scripture, will ye swallow it down as if it were "honey out of the rock of ages?" No: "through faith in Christ, the Scriptures have made you wise unto salvation:" you will not only flee with all speed from evil, but from the very appearance of evil: and when you stand on the brink of a temptation, far from "entering into it," under any pretence whatever, ye will leap back into the bosom of him who says, "Watch and pray, lest ye enter into temptation; for though the spirit is willing, the flesh is weak." I grant that, evangelically speaking, "the weakness of the flesh" is not sin; but yet the "deceitfulness of sin" creeps in at this door: and in this way not a few of God's children, "after they had escaped the pollutions of the world, through the" sanctifying knowledge of Christ, under plausible pretences, "have been entangled again therein and overcome." Let their falls make you cautious. Ye have "put on the whole armour of God;" O keep it on, and use it "with all prayer," that ye may to the last "stand complete in Christ, and be more than conquerors through him that has loved you."

II. Remember that "every one who is perfect shall be as his Master." Now if your Master was tempted and assaulted *to the last*; if *to the last* he watched and prayed, using all the means of grace himself, and enforcing the use of them upon others; if *to the last* he fought against the world, the flesh, and the devil, and did not "put off the harness" till he had put off the body; think not yourselves above him; but "go and do likewise." If he did not regain para-



dise, without going through the most complete renunciation of all the good things of this world, and without meekly submitting to the severe stroke of his last enemy, death, be content to be "perfect as he was:" nor fancy that your flesh and blood can inherit the celestial kingdom of God, when the flesh and blood which Emmanuel himself assumed from a pure virgin, could not inherit it without passing under the cherub's flaming sword: I mean without going through the gates of death.

III. Ye are not complete in wisdom. Perfect love does not imply perfect knowledge; but perfect humility, and perfect readiness to receive instruction. Remember, therefore, that if ever ye show that ye are above being instructed, even by a fisherman who teaches according to the Divine anointing, ye will show that ye are fallen from a perfection of humility into a perfection of pride.

IV. Do not confound angelical with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian, but to angelical perfection. Our feeble frame can bear but a few drops of that glorious cup. In general, that *new wine* is too strong for our *old bottles*; that power is too excellent for our earthen, cracked vessels; but weak as they are, they can bear a fulness of meekness, of resignation, of humility, and of that love which is willing to "obey unto death." If God indulge you with ecstasies, and extraordinary revelations, be thankful for them: but be "not exalted above measure by them;" take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in "building a tabernacle" upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was also upon St. Stephen, when he looked up steadfastly into heaven, and said, *Behold! I see the heavens opened, and the Son of man standing on the right hand of God.*" But ye have frequently read there, "Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, took upon him the form of a servant, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross."

See him on that ignominious gibbet! He hangs — abandoned by his friends — surrounded by his foes — condemned by the rich — insulted by the poor! He hangs — “a worm and no man — a very scorn of men, and the outcast of the people! All that see him laugh him to scorn! They shoot out their lips and shake their heads, saying, *He trusted in God, that he would deliver him; let him deliver him, if he will have him!*” There is none to help him; one of his apostles denies, another sells him; and the rest run away. “Many oxen are come about him: fat bulls of Bashan close him on every side; they gape upon him with their mouths as it were a ramping lion; he is poured out like water; his heart in the midst of his body is like melting wax; his strength is dried up like a potsherd; his tongue cleaveth to his gums; he is going into the dust of death; many dogs are come about him; and the counsel of the wicked layeth siege against him; his hands and feet are pierced; you may tell all his bones; they stand staring and looking upon him; they part his garments among them, and cast lots for the only remains of his property, his plain, seamless vesture. Both suns, the visible and the invisible, seem eclipsed. No cheering beam of created light gilds his gloomy prospect. No smile of his heavenly Father supports his agonizing soul! No cordial, unless it be vinegar and gall, revives his sinking spirits! He has nothing left except his God. But his God is enough for him. In his God he has all things. And though his soul is seized with sorrow, even unto death, yet it hangs more firmly upon his God by a naked faith, than his lacerated body does on the cross by the clenched nails. The perfection of his love shines in all its Christian glory. He not only forgives his insulting foes and bloody persecutors, but, in the highest point of his passion, he forgets his own wants, and thirsts after their eternal happiness. Together with his blood, he pours out his soul for them; and, excusing them all, he says, “Father, forgive them, for they know not what they do.” O ye adult sons of God, in this glass behold all with open face the glory of your Redeemer’s forgiving, praying love; and, as ye “behold it, be changed into the same image from glory to glory, by the loving Spirit of the Lord.”

V. This lesson is deep; but he may teach one deeper still. By a strong sympathy with him in all his sufferings, he may call you to “know him *every way* crucified.” Stern justice thunders from

heaven, "Awake, O sword, against the man who is my fellow!" The sword awakes; the sword goes through his soul; the flaming sword is quenched in his blood. But is one sinew of his perfect faith cut, one fibre of his perfect resignation injured by the astonishing blow? No; his God slays him, and yet he trusts in his God. By the noblest of all ventures, in the most dreadful of all storms, he meekly bows his head, and shelters his departing soul in the bosom of his God. "*My God, my God!*" says he, "though all my comforts have forsaken me, and all thy storms and waves go over me, yet 'into thy hands I commend my spirit. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand [where I shall soon sit] there are pleasures for evermore.'" What a pattern of perfect confidence! O ye perfect Christians, be ambitious to ascend to those amazing heights of Christ's perfection: for hereunto are ye called; because Christ also suffered for us; leaving us an example, that we should follow his steps; who knew no sin; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." If this is your high calling on earth, rest not, O ye fathers in Christ, till your patient hope, and perfect confidence in God have got their last victory over your last enemy — the king of terrors.

"The ground of a thousand mistakes," says Mr. Wesley, "is the not considering deeply that love is the highest gift of God, *humble, gentle, patient love*: that all visions, revelations, and manifestations whatever, are little things compared to love. It were well you should be thoroughly sensible of this; the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else. If you look for any thing but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "have you received this or that blessing?" if you mean any thing but *more love*, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing *but more of that love* described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom."

VI. Love is humble. "Be therefore clothed with humility," says Mr. Wesley: "let it not only fill, but cover you all over." Let modesty and self diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God: no, it will farther it. Be therefore open and frank when you are taxed with any thing; let it appear just as it is; and you will thereby not hinder, but adorn the Gospel." Why should ye be more backward in acknowledging your failings, than in confessing that ye do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and therefore he boldly reprov'd the high priest; but when he had reprov'd him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertantly wanting. Then Paul said, "I knew not, brethren, that he was the high priest: for it is written, *Thou shalt not speak evil of the ruler of thy people.*" St. John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger (whom he apprehended to be more than a creature) betrayed him into a fault contrary to that of St. Paul: but, far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, *See thou do it not, for I am thy fellow servant.*" Christian perfection shines as much in the childlike simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."

VII. If humble love makes us frankly confess our faults, much more does it incline us to own ourselves sinners, miserable sinners before that God whom we have so frequently offended. I need not remind you that your "bodies are dead because of sin." You see, you feel it, and therefore, so long as you dwell in a prison of flesh and blood, which death the avenger of sin, is to pull down; so long as your final justification, as pardoned and sanctified sinners, has not



taken place: yea, so long as you break the law of paradisiacal perfection, under which you were originally placed, it is meet, right, and your bounden duty to consider yourselves as sinners, who, as transgressors of the law of innocence and the law of liberty, are guilty of death,—of eternal death. St. Paul did so after he was “come to Mount Zion, and to the spirits of just men made perfect.” He still looked upon himself as the chief of sinners, because he had been a daring blasphemer of Christ, and a fierce persecutor of his people. “Christ,” says he, “came to save sinners, of whom I am chief.” The reason is plain. Matter of fact is, and will be matter of fact to all eternity. According to the doctrines of grace and justice, and before the throne of God’s mercy and holiness, a sinner pardoned and sanctified must, in the very nature of things, be considered as a sinner; for if you consider him as a saint absolutely abstracted from the character of a sinner, how can he be a pardoned and sanctified sinner? To all eternity therefore, but much more while death (the wages of sin) is at your heels, and while ye are going to “appear before the judgment seat of Christ, to receive” your final sentence of absolution or condemnation, it will become you to say with St. Paul, “We have all sinned, and come short of the glory of God; being justified freely [as sinners] by his grace, through the redemption that is in Jesus Christ;” although we are justified JUDICIALLY *as believers*, through faith; *as obedient believers*, through the obedience of faith; and *as perfect Christians*, through Christian perfection.

VIII. Humble love “becomes all things [but sin] to all men,” although it delights most in those who are most holy. Ye may, and ought to set your love of peculiar complacence upon God’s dearest children; upon “those who excel in virtue;” because they more strongly reflect the image of “the God of love, the holy one of Israel.” But if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to “bear one another’s burthens,” especially the burthens of the weak. Imitate then the tenderness and wisdom of the good Shepherd, who “carries the lambs in his bosom, gently leads the sheep which are big with young,” feeds with milk those who cannot bear strong meat, and says to his imperfect disciples, “I have many things to say to you, but ye cannot bear them now”

IX. “Where the *loving* Spirit of the Lord is, there is liberty.”

Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots. "I entreat you," says Mr. Wesley, in his *Plain Account*, "beware of bigotry. Let not your love, or beneficence, be confined to Methodists (so called,) only; much less to that very small part of them who seem to be renewed in love, or to those who believe your's and their report. Oh, make not this your Shibboleth." On the contrary, as ye have time and ability, "do good to all men." Let your benevolence shine upon all; let your charity send its cherishing beams toward all, in proper degrees. So shall ye be perfect as your heavenly Father, "who makes his sun to shine upon all;" although he sends the brightest and warmest beams of his favor upon "the household of faith," and reserves his richest bounties for those who lay out their five talents to the best advantage.

X. Love, pure love, is satisfied with the Supreme Good — with God. "Beware then of desiring any thing but him. Now you desire nothing else. Every other desire is driven out: see that none enter in again. 'Keep thyself pure: let your eye *remain* single, and your whole body shall remain full of light.' Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not; you may feel them no more. 'O stand fast in the liberty wherewith Christ hath made you free!' Be patterns to all of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart with regard to pleasure or pain, honor or dishonor, is,

All's alike to me, so I  
In my Lord may live and die.

XI. The best soldiers are sent upon the most difficult and dangerous expeditions: and as you are the best soldiers of Jesus Christ, ye will probably be called to drink deepest of his cup, and to carry the heaviest burdens. "Expect contradiction and opposition," says

the judicious divine, whom I have just quoted, "together with crosses of various kinds. Consider the words of St. Paul, 'to you it is given in behalf of Christ,' for his sake, as a fruit of his death and intercession for you, 'not only to believe, but also to suffer for his sake,' Phil. i. 28. *It is given!* God *gives* you this opposition or reproach: it is a fresh token of his love. And will you disown the giver? Or spurn his gift, and count it a misfortune? Will you not rather say, 'Father, the hour is come, that thou shouldst be glorified. Now thou givest thy child to suffer something for thee. Do with me according to thy will.' Know that these things, far from being *hinderances* to the work of God, or to your souls, unless by your own fault, are not only unavoidable in the course of Providence, but *profitable*, yea, *necessary* for you. Therefore receive them from God (not from chance) with willingness and thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness."

Love can never do, nor suffer too much for its Divine object. Be then ambitious like St. Paul, to be made perfect in *sufferings*. I have already observed that the apostle, not satisfied to be a perfect Christian, would also be a perfect martyr; earnestly desiring to "know the fellowship of Christ's sufferings." Follow him as he followed his suffering, crucified Lord. Your feet "are shod with the preparation of the Gospel of peace;" run after them both, in the race of obedience, for the crown of martyrdom, if that crown is reserved for you. And if ye miss the crown of those who are martyrs in *deed*, ye shall however, receive the reward of those who are martyrs in *intention* — the crown of righteousness and angelical perfection.

XII. But do not so desire to follow Christ to the garden of Gethsemane, as to refuse following him *now* to the carpenter's shop, if Providence *now* call you to it. Do not lose *the present day* by idly looking back at *yesterday*, or foolishly antedating the cares of *to-morrow*: but wisely use every hour; spending it as one who stands on the verge of time, on the border of eternity, and one who has his work cut out by a wise Providence from moment to moment. Never, therefore, neglect using the two talents you have *now*, and doing the duty which is *now* incumbent upon you. Should ye be tempted to it, under the plausible pretence of waiting for a greater number of talents; remember that God doubles our talents in the way of duty,



and that it is a maxim, advanced by Elisha Coles himself, "Use grace and have [more] grace." Therefore, "to continual watchfulness and prayer, add continual employment," says Mr. Wesley, for grace flies a vacuum as well as nature; the devil fills whatever God does not fill." "*As by works faith is made perfect*, so the completing or destroying of the work of faith, and enjoying the favor, or suffering the displeasure of God, greatly depend on every single act of obedience." If you forget this, you will hardly do *now* whatsoever your hand findeth to do. Much less will you do it with *all* your might, for God, for eternity.

XIII. Love is modest: it rather inclines to bashfulness and silence, than to talkative forwardness. "In a multitude of words there wanteth not sin;" be therefore "slow to speak;" nor cast your pearls before those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say "what great things God has done for you," it would be cowardice, or false prudence, not to do it with humility. Be then "always ready to give an answer to every man who [properly] asketh you a reason of the hope that is in you, with meekness [without fluttering anxiety,] and with fear," [with a reverential awe of God upon your minds.] 1 Peter, iii. 15. Perfect Christians are "burning and shining lights," and our Lord intimates that, as "a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all the house," so God does not light the candle of perfect love to hide it in a corner, but to give light to all those who are within the reach of its brightness. If diamonds glitter, if stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of lights and Author of every good gift—if without self-seeking they disclose his glory to the utmost of their power, why should "ye not go and do likewise?" Gold answers its most valuable end when it is brought to light, and made to circulate for charitable and pious uses; and not when it lies concealed in a miser's strong box, or in the dark bosom of a mine. But when you lay out your spiritual gold for proper uses, beware of imitating the vanity of those coxcombs, who, as often as they are about to pay for a trifle, pull out a handful of gold, merely to make a show of their wealth.

XIV. Love or "charity rejoiceth in the [display of an edifying]

truth." Fact is fact, all the world over. If you can say to the glory of God, that *you are alive, and feel very well*, when it is so, why should you not also testify to his honor, that you "live not, but that Christ liveth in you," if you really find that this is your experience? Did not St. John say, "Our love is made perfect, because as he is, so are we in this world?" Did not St. Paul write, "The righteousness of the law is fulfilled in us, who walk after the Spirit?" Did he not, with the same simplicity, aver, that although "he had nothing, and was sorrowful, yet he possessed all things, and was always rejoicing?"

Hence it appears, that, with respect to the declaring or concealing what God has done for your soul, the line of your duty runs exactly between the *proud forwardness* of some stiff Pharisees, and the *voluntary humility* of some stiff mystics. The former vainly boast of more than they experience, and thus set up the cursed idol, SELF: the latter ungratefully hide "the wonderful works of God," which the primitive Christians spoke of publicly in a variety of languages; and so refuse to exalt their gracious benefactor, CHRIST. The first error is undoubtedly more odious than the second; but what need is there of leaning to either? Would ye avoid them both? Let your tempers and lives always declare that perfect love is attainable in this life. And when you have a proper call to declare it with your lips and pens, do it without forwardness, to the glory of God; do it with simplicity, for the edification of your neighbor; do it with godly jealousy, lest ye should show the treasures of divine grace in your hearts, with the same *self-complacence* with which King Hezekiah showed his treasures and the golden vessels of the temple to the ambassadors of the king of Babylon, remembering what a dreadful curse this piece of vanity pulled down upon him: "And Isaiah said unto Hezekiah, Hear the word of the Lord, *Behold the days come, that all that is in thine house shall be carried into Babylon; nothing shall be left*, saith the Lord." If God so severely punished Hezekiah's pride, how properly does St. Peter charge believers to "give with fear an account of the grace which is in them!" and how careful should ye be to observe this important charge!

XV. If you will keep at the utmost distance from the vanity which proved so fatal to good King Hezekiah, follow an excellent direction of Mr. Wesley. When you have done any thing for God, or re-

ceived any favor from him, retire, if not into your closet, into your heart, and say, "I come, Lord, to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void, capable of being filled with thee and by thee, as the air, which is void and dark, is capable of being filled with the light of the sun? Grant therefore, O Lord, that I may never appropriate thy grace to myself, any more than the air appropriates to itself the light of the sun, which withdraws it every day to restore it the next; there being nothing in the air that either appropriates his light or resists it. Oh, give me the same facility of receiving and restoring thy grace and good works! I say thine, for I acknowledge that the root from which they spring is in thee, and not in me." "The true means to be filled anew with the riches of grace, is thus to strip ourselves of it: without this it is extremely difficult not to faint in the practice of good works." "And, therefore, that your good works may receive their last perfection, let them lose themselves in God. This is a kind of death to them, resembling that of our bodies, which will not attain their highest life, their immortality, till they lose themselves in the glory of our souls, or rather of God, wherewith they shall be filled. And it is only what they had of earthly and mortal, which good works lose by this spiritual death."

XVI. Would ye see this deep precept put in practice? Consider St. Paul. Already possessed of Christian perfection, he does good works from morning till night. He warns every one night and day with tears. He carries the gospel from east to west. Wherever he stops, he plants a Church at the hazard of his life. But instead of resting in his present perfection, and in the good works which spring from it, "he grows in grace, and in the knowledge of our Lord Jesus Christ;" unweariedly "following after, if that he may apprehend that [perfection] for which also he is apprehended of Christ Jesus,"—that celestial perfection, of which he got lively ideas when he was "caught up to the third heaven, and heard unspeakable words, which it is not possible for a man to utter." With what amazing ardor does he run his race of Christian perfection for the prize of that higher perfection! How does he forget the works of yesterday, when he lays himself out for God to-day! "Though dead, he yet

speaketh ;” nor can an address to perfect Christians be closed by a more proper speech than his. “Brethren,” says he, “be followers of me — I count not myself to have apprehended, [my evangelical perfection,] but this one thing I do, forgetting those things which are behind, [settling in none of my former experiences, resting in none of my good works,] and reaching forth unto those things which are before, I press toward the mark for the [celestial] prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded ; and if in any thing ye be otherwise minded, God shall reveal even this unto you.” In the meantime, you may sing the following hymn of the Rev. Mr. Charles Wesley, which is descriptive of the destruction of corrupt self-will, and expressive of the absolute resignation which characterizes a perfect believer : —

To do, or not to do ; to have,  
Or not to have, I leave to thee :

To be or not to be, I leave :  
Thy only will be done in me !  
All my requests are lost in one,  
“Father, thy only will be done !”

Suffice that for the season past,  
Myself in things divine I sought ;  
For comforts cried with eager haste,  
And murmur’d that I found them not.  
I leave it now to thee alone,  
Father, thy only will be done !

Thy gifts I clamor for no more,  
Or selfishly thy grace require,  
An evil heart to varnish o’er :  
Jesus, the giver, I desire,  
After the flesh no longer known :  
Father, thy only will be done !

Welcome alike the crown or cross,  
Trouble I cannot ask, nor peace,  
Nor toil, nor rest, nor gain, nor loss,  
Nor joy, nor grief, nor pain, nor ease,  
Nor life, nor death ; but ever groan,  
“Father, thy only will be done !”

This hymn suits all the believers who are at the bottom of Mount Sion, and begin to join “the spirits of just men made perfect.” But when the triumphal chariot of perfect love *gloriously* carries you to



the top of perfection's hill ; when you are raised far above the *common* heights of the perfect ; when you are almost translated into glory, like Elijah, then you may sing another hymn of the same Christian poet, with the Rev. Mr. Madan, and the numerous body of imperfectionists who use his collection of Psalms, etc. : —

Who in Jesus confide,  
They are bold to outride  
All the storms of affliction beneath :  
With the prophet they soar  
To that heavenly shore,  
And outfly all the arrows of death.

By faith we are come  
To our permanent home ;  
And by hope we the rapture improve :  
By love we still rise,  
And look down on the skies —  
For the heaven of heavens is love !

Who on earth can conceive,  
How happy we live  
In the city of God, the great King ?  
What a concert of praise,  
When our Jesus's grace  
The whole heavenly company sing !

What a rapturous song,  
When the glorified throng  
In the spirit of harmony join !  
Join all the glad choirs,  
Hearts, voices, and lyres,  
And the burden is mercy divine !

As long as we continue in this world, we cannot possibly be free from the trouble and anguish of temptation. In confirmation of this truth, it is written in Job, that "the life of man upon earth is a continual warfare." Every one, therefore, ought to be attentive to the temptations that are peculiar to his own spirit ; and to persevere in watchfulness and prayer, lest his "adversary the devil, who never sleepeth, but continually goeth about, seeking whom he may devour," should find some unguarded place, where he may enter with his delusions. — *A' Kempis.*

For the Guide to Holiness.

## THE LIGHT IS RISING O'ER THE SKY.

The light is rising o'er the sky :  
The dews are fading from the hill ;—  
But where's the joyous light to dry  
The tears, that from my heart distil ?

Tears, deep and hidden in their spring ;—  
And well may those who weep despair,  
If there's no sun or star to bring  
Some ray of hope and comfort there.

E'en when thou speakest, see the light,  
Oh sinner, brighter than the day ;  
And let the beam that cheers thy sight,  
Its gladness to thy heart convey.

When angels sung "good will to men,"  
Its splendor shone o'er Bethlehem's plain ;—  
And shining now as bright as then,  
It cheers the mourning soul again.

U.

For the Guide to Holiness.

## WHY ARE THERE NOT MORE WITNESSES FOR PERFECT LOVE.

It must be admitted by every careful observer, that, after all that has been said and written upon the subject, there are comparatively few among us who enjoy the blessing of full salvation. May it not be profitable to enquire into some of the probable reasons of this humiliating fact. And, first, I fear that many of us are not willing to practice that degree of *self-denial* which is necessary in order to holiness. Self-denial is absolutely indispensable to the follower of Christ. He plainly declares, "Except a man deny himself and take up his cross daily, he cannot be my disciple." And in proportion as we bear the likeness of Christ, must we practice self-denial ; and if

we are fully renewed in his image, self must be entirely crucified. Hence this crucifixion of self becomes one of the sacrifices necessary to full salvation. Many become convinced of the necessity of holiness, and make some efforts to seek it, but finding it will lead them in the narrow way of self-denial, they shrink back into the lower and ordinary paths of piety.

But what are the particular kinds of self-denial required in order to full salvation? We can notice but a few. For instance, *in regard to food*. The Scripture rule is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." But how many still feed themselves without fear, priding themselves upon the luxury of a good dinner; caring not for the glory of God in the proper sustenance of the body, but sacrificing to a low and groveling appetite. The Scriptures also enjoin fasting, both by precept and example, and the first Methodists fasted regularly once and twice a week; but this is thought by most professors to be quite behind the times, and is left to fanatics and sanctificationists!

But self-denial in regard to *dress* is also required. We are exhorted by the Apostles to "adorn ourselves with modest apparel; not with gold, or pearls, or costly array, but with good works, and with the ornament of a meek and quiet spirit, which is in the sight of God of great price." And we have promised in our baptismal vows, to renounce the vain pomp and glory of the world, so as not to follow nor be led by them. In view of this, and of the high vocation wherewith we are called, how contemptible it appears to see the professed followers of the meek and lowly Jesus arrayed in all the gaudy trappings of an ungodly and infidel world. But away with your superstitious notions about dress, cry a thousand fashionable professors of religion; they may do for Pharisees, but we shall dress as we please. So you may; but if so, you may bid farewell to the hope of the hallowed enjoyment of full salvation.

Again, we are required to deny ourselves in regard to the *company we keep*. The voice of Scripture is, "Come out from among them and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord." But how few regard it. How many still cultivate that friendship with the world which is enmity with God — seeking the company of the worldly, the gay, and the ungodly. And further still, how many are unequally yoked together with unbelievers.



Finally, we are required to deny ourselves in our *conversation* — to “let no corrupt communication proceed out of our mouth,” such only “as is good to the use of edifying.” But how slow we are to learn this lesson. How many idle words are spoken, how much jesting and foolish talking, how much judging and evil-speaking is indulged in by many that name the name of Jesus. And more than this, if some few are careful and conscientious in their conversation, there are not wanting those in the church who will deride them as being dull and stupid. These are some of the points in which it is necessary to practice self-denial; and is not the prevailing carelessness in regard to them, one great cause of the spiritual leanness of thousands of our Israel?

If it be said by some that these are very trifling matters, it only proves the more clearly that we are not half awake to the glorious subject. May God arouse our slumbering consciences, and help us to count all things loss for the excellency of the knowledge of Christ and his full salvation. I have some thoughts on bearing the reproach of Christ, and holiness, but I must reserve them till a future time.

KEY-PORT, N. J., May, 1849.

S. TOWNSEND.

SIMPLICITY and purity are the two wings with which man soars above earth and all temporary nature. Simplicity is in the intention: purity is in the affection: simplicity turns to God, purity enjoys him.

No good action will be difficult and painful, if thou art free from inordinate affection: and this internal freedom thou wilt enjoy, when it is the one simple intention of thy mind to obey the will of God, and do good to thy fellow creatures.

If there be joy in this world, who possesses it more than the pure in heart? And if there be tribulation and anguish, who suffers them more than the wounded spirit?

As iron cast into the fire is purified from its rust, and becomes bright as the fire itself; so the soul that in simplicity and purity adheres to God, is delivered from the corruption of animal nature, and changed into the “new man;” formed “after the image of him that created him.” — *A' Kempis.*

# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

PLEASING GOD.

NO. 3.

PRAYER.

WE have looked at those three beautiful volumes, (Creation, Providence, and Grace,) in which our heavenly Father has made himself known to us, and have inquired how we shall please him in the study of them. Having considered in what manner we ought to receive his communications to us, it is natural, in the next place, to inquire how we should conduct our communications to him.

How shall we please God in prayer?

This is by no means an unimportant inquiry. Thousands of prayers are offered, which evidently do not reach the ear of Jehovah, notwithstanding he has styled himself a prayer-hearing God. How is this? He has told us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That is, "You are selfish in your prayers. Instead of considering what will be for my glory, and the good of the universe, you are intent on your own gratification." The prayer which says, "Bless me and mine," without regard to the rest, cannot but be displeasing to the benevolent Being, who loves all the creatures he has made, and is constantly looking out for the good of all.

Men ask amiss when they pray for spiritual blessings which they do not really want. It is to be feared that many a prayer is offered like that of Austin: "Lord, make me a good man, *but not now!*" Such persons will ask God in the morning, to be with them through the day, and then, perhaps, never think of it again. They allow themselves to indulge in occupations, thoughts, and conversation, quite incompatible with any sense of the divine presence. Indeed, they have so much to do, and say, and think, which is unfit for the eye and ear of God, that it would be very embarrassing to them to have their prayer answered.

Such persons ask daily for divine guidance, when all the while they mean to have their own way! It is truly painful to listen to the prayers of many professors of religion. They pile petition upon petition, evidently without considering what they ask, or how they ask, or whether they are ready to receive the answer; and indeed, with little or no expectation of getting any answer. Consequently they do not wait upon God for it. If any of the blessings they have asked, are given, they do not receive them as coming from God; or if they do, they cannot think he gave the good gift in answer to their prayers — they dare not think their prayers had any thing to do with it; and it is difficult to see how they can, while they pray so unbelievably and mechanically.

Praying at set times, in the closet, and in social meetings, simply because it is a religious duty, seems a strange perversion of the sweet privilege of communion with God. There can be nothing pleasing to him in this. Would it be pleasing to us, to receive visits of cold politeness, regulated as to their length and number by the laws of etiquette, from one whom we tenderly loved? O for that baptism of the Holy Ghost which makes Christians pray all the time, as it were, involuntarily — when it becomes almost as natural to pray and give thanks, as it is to breathe!

If we would please God in prayer, let us imitate David. He was taught by the Spirit, and therefore, his devotional exercises are models which we may safely copy. Sometimes he utters grievous complaints, his spirit is overwhelmed; all the waves and the billows have gone over him — it seems as if David's faith had failed! But it is beautiful to see how he will break out, in the midst of his lamentations, in expressions of confidence. Many a psalm, began in a

mournful strain, as it proceeds, rises into hope, and finally ends in triumph. Let us imitate David's practice of mingling words of trust and expectation with our petitions. It will strengthen us, and cannot but be pleasing to God. He lends a gentle ear to our prayers and complaints, but surely he is better pleased with our praises. We cannot be too minute or specific here.

If our private devotions consisted chiefly in adoration, thanksgiving, and expressions of confidence, instead of taking so much the form of *direct petition*, probably the effect on the soul would be better. I knew an experienced Christian who found it strengthened him very much, to pause frequently in prayer, and say to himself, again and again, "*He can do it!*"

A full-souled, child-like confidence in God, implies such a sympathy with him, as sometimes leaves us nothing to ask. "Father, glorify thyself!" seems to cover the whole ground.

Where petitions follow one upon another, in a long and earnest prayer, without any mingling of praises, or expressions of confidence, there is danger of leaving an unfavorable impression on the mind of the petitioner, and on those who hear him, as if he were urging a reluctant giver. It is good to pause, and remind ourselves how far this is from being the case. An indulgent parent loves to supply his children's wants, and he loves to have them look to him for every thing, realize their dependence, and present their various requests; but he does not like to be teased. It shows they have not perfect confidence in his discretion and affection.

O Christian, you who hunger and thirst after righteousness, when you pray that God would "sanctify you wholly, and that your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ," never forget to add, with a full heart, "Faithful is he that calleth me, *who also will do it!*"

When your spirit is overwhelmed within you by reason of outward or inward trials, our compassionate God, so far from being displeased with your sighs and tears, is touched by them — in all your afflictions he is afflicted — therefore pause sometimes in your grief, and exclaim, with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my



God!" Or, with Jehoshaphat, you may go still further, and praise him for the victory, *beforehand*.

It is the privilege of the Christian to extract sweetness out of each bitter thing—to make every storm an excuse for clinging more closely to the bosom of Infinite Love—to make every little trouble an errand at the throne of grace, and a reason for tarrying there. There is a pleasure in tears, when the hand dearest to us wipes them away. Does any thing great or small trouble you? Go and tell your covenant God. You will find that the very act of spreading it all out before him, will soothe and give you light. While you are yet speaking, he will answer. That quiet which steals into the soul, is the still, small voice of the Comforter; and that new view of the case, which seems to suggest itself to your mind, is the *wisdom* which he has promised. Spread out all your causes of grief—tell the Lord how you feel about them—what you hope, and what you fear; you are sure of his sympathy, and that is a precious thing. We spend much time in detailing our grievances to earthly friends, where we expect nothing but sympathy, and are greatly comforted by it. Now if we are so fond of drawing upon the sympathy of our fellow-men, who after all, cannot help us, why not, in the fulness of our hearts, carry every complaint to the ear of that gracious friend, who will take pleasure in listening, because he knows it is in his power to relieve us?

Finally, our prayers, to be pleasing to God, must be inspired by the Holy Spirit. If he is not pleased with self-originated acts, he cannot be with self-originated prayers. That is, prayers which flow out of our sense of want, or sense of duty, or our affections, or our sympathies. Let us wait upon God first for our prayer, and then for the answer. All holy desires come from the Spirit, and of course, are pleasing to him. But the desire for the salvation of one who is dear to us, may not be a holy desire, it may originate in natural feeling. That is probably the reason why so many prayers of this class do not appear to meet the Divine acceptance. In order to have our prayer pleasing to God, we must be in sympathy with him. The same state of feeling is required, that exists in a perfect earthly friendship. You have entire confidence in your friend; his interest is as precious to you as your own, so is his reputation, and his well-being every way. You are about to solicit a favor of him; it may be something

which, in itself considered, is very desirable; yet you will look at it with your friend's eyes, rather than your own, and inquire whether granting it will be, in any respect, disagreeable to him, or whether it will, in any way, interfere with his plans. If so, your love for him will not permit you to make the request.

May our gracious God fold us so closely to his bosom, that we cannot find it in our hearts to ask anything, till he first gives us leave.

S. J.

From Essays on Holiness.

## AN EXHORTATION TO THOSE WHO HAVE FALLEN FROM THE ENJOYMENT OF HOLINESS.

1. As there are many in the church of Christ who have received entire sanctification, but who have not retained and improved it, I know not how I could feel clear to write on holiness, without particularly considering their case; especially, as there are so many on that unhappy and dangerous ground. To such, therefore, this essay is addressed. You are conscious, my brethren, that you are not now so happy, or so safe, as when you could read your title clear to mansions in the skies, having the abiding witness of the Spirit; therefore you desire some advice suited to the state of your souls: this I shall attempt to give, praying the Father of all mercies to direct mine and your minds into all truth.

First, I advise you to realize as much as possible, that the law of God requires you to *lead a holy life*. You may think this would be an easy thing to what it now is; yea, that it would be your delight to live holily, if you now enjoyed what you once did. Be assured, however, your relapse from former enjoyments releases you from no obligation to live in a holy manner. The law of God requires at your hands perfect obedience in every point. Its requisitions are the same now, as when you felt better disposed and more strength to keep its precepts. Because you have grieved the Holy Spirit, and he has, in a measure, withdrawn his sacred influence, you are not therefore, to think yourselves exonerated from obedience. If a man, by intemperance, deprives himself of sober reason, and plunges into

vices which he before abhorred, the civil law considers his intemperance not as extenuating, but as aggravating his crimes: or if by mismanagement, a man becomes poor and unable to pay his debts, his poverty does not liquidate the claims of his creditors. To apply this: if we grieve away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law remits no claim, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches, not only your open and principal actions, but the inward workings of your hearts; he scanneth all your motives of action, your most secret intentions, and the first risings of every thought, of every desire and temper; he weigheth your words, and continually spieth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing. Remember, he hath given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requireth of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful,—to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bereaved, widows, fatherless, &c.; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, desponding, &c.; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require! And how many Christians are weak, ignorant, grieved, afflicted, discouraged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labor for their good to the utmost of your power. And as to be useful is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Bible, or missionary societies, for you to encourage, and help with your hands, your head and



heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary that immortal souls may hear that word by which they may be saved? Are none of the heralds of the cross, their families, widows, and orphans, destitute of comfortable food and raiment, or other common necessities of life? Ye that are called Christians, and have wealth committed to your trust, consider how worldly men expend their millions in pride, ambition, war, and worldly projects; and are you the only men upon earth, who are incapable of any great enterprise, however good? How will the useless heaps of hoarded gold rise in the day of judgment, and condemn the sordid soul of many a rich professor of Christianity?

If our motives are spiritual and pure, our eye single to the glory of God and the eternal good of men, if we are diligent and faithful in good offices and endeavors to be useful, God will make us blessings to society, lights in the church, the salt of the earth, and way-marks to heaven for others; and so far as we come short of the good that we might do, in the same ratio we displease God, and hinder our own holiness. O then, my brethren, be up and doing! God will repay in blessings on your own head, whatever good you do, or faithfully endeavor to do, among your fellow mortals. Perhaps it is because you are niggardly, or tardy and slothful in your attempts at usefulness, that your souls pine and famish for lack of spiritual blessings. All deeds of usefulness must be performed from this principle:—*A desire to obey and please God.* To him alone we must look for our reward; and all we do must be without pride, ostentation, or vanity. “We are, at best, unprofitable servants, and have done only that which was our duty to do.”—Luke 17: 10.

3. If you would recover the ground you have lost, in point of holiness, you have crosses to take up. The cross does not sit easily upon you now, as formerly, but it has grown heavy and irksome, by being neglected; you will, therefore, find it no easy matter to obey in all things, those commandments which once were *not grievous* to you. But *to obey is better than sacrifice.* The cross is your life; and however painful and disagreeable it may be to your cold heart to take and bear it now, it is the *sine qua non*, without which you cannot be saved.

Therefore, my brethren, parley not with the tempter and your feelings, but obey the Spirit and word of God without hesitation.

Force yourself into the performance of those duties wherein your will is crossed, pride mortified, self abased, and your ALL given up to the Lord. By the crucifixion of *self*, you will do much towards drawing nigh to God. At least, you will find out the strength of your corruptions, by the opposition they will make to the *obedience, usefulness, and cross-bearing*, which God requires; and by finding out the strength your corruptions have gained, you will see the greatness of your loss in losing purity of heart: conviction will then increase; and it must increase, till it fills the soul with holy shame and sorrow, for having grieved the Holy Spirit.

But I would not have you go about this *obedience, usefulness, and cross-bearing*, thinking to make yourselves any better, or more deserving of the grace you have lost; I only want you to be *in the way*; for out of this way you never can be holy; and I must particularly caution you not to *trust* in your works or sufferings for God, to prepare you for receiving holiness; for that would spoil the whole, and absolutely hinder your recovery. You must feel your own weakness, unworthiness, helplessness, and insufficiency for any good purpose. If you form good resolutions, pray God to bless them. Set out upon nothing in your own strength; and realize that you can make yourself no better by all your efforts. In pursuing the course I have marked out, you will find that sin is mixed with all your actions, words, and thoughts: this will break down your spirits into deep distress and godly sorrow; and your minds will be occupied with a dependency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot. 1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you. 3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through. 4. Many of your companions in tribulation now suffer as much as you do; perhaps more. 5. Sinners have troubles greater than yours. 6. If you bear not your present trials patiently, you may have much greater to bear. 7. God will not try you beyond your strength. "As thy days, so shall thy strength be." — Deut. 33 : 25. 8. Your afflictions are necessary to purify you. 9. They are tokens of God's love to you. 10. They

will terminate in your unspeakable advantage, if received and improved with humility. 11. Others will be profited by seeing you bear all patiently. 12. Death shall end and heaven reward all your sufferings. These considerations are designed to encourage you to recover holiness, though the way may be strewed with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it. Consider, then, some of the principal ends the Lord has in afflicting us, probably are, 1, to break the natural obstinacy of our will; 2, to stain our pride; 3, to wean us from the world; 4, to bring us nearer to himself; 5, to purge us from idols; 6, to make us heavenly-minded.

Perhaps the chief reason of your losing the grace you had received, was, you consented not to follow a suffering Master through the sufferings to which he called you. Peradventure you met with violent temptations — strong persecutions — little esteem among your brethren — great struggles to keep your old enemies out of the heart — great sacrifices were required — crosses lay in your path — self-denial was before you, &c. But, 1, you were not called to martyrdom; 2, nor to confiscation of all your property; 3, to imprisonment, banishment, or stripes; nor perhaps, 4, to any extraordinary trial; yet did you fret, and grieve, and mourn exceedingly, that the way to heaven was so rugged. How would a conversation with one of the ancient prophets, apostles, or martyrs, make you ashamed of your faint-heartedness! And what if you could join the *innumerable multitude* which St. John saw in heaven, without passing through any sharp trials on your way thither; would you not think yourself unworthy to rank with those who had arrived there through great tribulation? How would you wish you had borne your troubles patiently! Take then, dear brethren, with patience, and even with thankfulness, all the bitter potions that an all-wise God sees best to send, or permit to be given you.

5. Furthermore, I exhort you to seek *happiness* in God only. You may, indeed, temperately use the creatures God hath given for your enjoyment; but 1, Use only such as he hath ordained for us; 2, Use them in such times and ways as he hath appointed; 3, And in such degrees; 4, Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your

body, that you may the better serve and enjoy God ; 5, Be thankful for them, but continually look for higher blessings ; 6, If God seems to hide himself from you, seek not to repair this loss by creature indulgences. An immortal spirit can find no happiness but in God : he is the source and centre of our being and happiness. Animal existences may be satisfied with animal and sensual gratifications ; but the human spirit finds real and permanent happiness alone in that Eternal Spirit who gave it being. My brethren, you have not been entirely spiritual and holy in your desires and pursuit of happiness ; and the consequence is, creature desires and gratifications have stopped up the channels of better enjoyments. Even Christian company, strange as the assertion may appear, sometimes hinders our communion with God, and our happiness. If we are too much in company, talk too much, neglect our own hearts, and forsake our closets, we shall certainly find barrenness in our souls. An eminent Roman Catholic had these words for an epitaph :

Say, where is PEACE ? For thou its paths hast trod,  
" In solitude, retirement, and with God."

Thousands of Christians and Christian ministers have found their peace hurt, their enjoyment of God interrupted, by an excess of company and conversation. Very " few know how to converse profitably more than an hour at a time." How many visits and conversations would have been profitable, had they been some hours shorter, that by their unguarded prolixity have done as much hurt as good. Ministers, especially, says a great man, should be " with God and their books " as much as possible. Not only our senses and tongues must be under a gospel discipline, but also our imagination. The pleasures of the imagination may be sanctified, or otherwise, according to the taste and temper of the heart. This faculty of the soul is so volatile and versatile, that if not reined in by plain Scripture and sound reason, it may run away with our innocency and happiness : as too many have proved by experience, and found themselves in the vortex of enthusiasm, error, sin, and misery.

But I would have the imagination run within a circle circumscribed by the words of inspiration and enlightened reason ; the tongue regulated by piety and Christian wisdom ; the whole body kept under gospel discipline, and the whole soul set apart to serve and enjoy God only.



6. It may be necessary for you to examine the causes of your fall: how you came to lose that union and communion with God which you formerly enjoyed. Perhaps you would not *let your light shine* before your brethren, and before all men; it may be that on the other hand you gave way to *pride*, to high thoughts of yourself, your gifts, attainments, character, &c.; if the latter were your case, the following lamentation may express your state.

"Hardly yet do I know  
How I let my Lord go,  
So insensibly starting aside;  
When the tempter came in,  
With *his own* subtle sin,  
And infected my spirit with *pride*.

"But I felt it too soon,  
That my Saviour was gone,  
Swiftly vanishing out of my sight;  
My triumph and boast,  
On a sudden were lost,  
And my day it was turned into night.

"Only *pride* could destroy  
That innocent joy,  
And make my Redeemer depart;  
But whate'er was the cause,  
I lament the sad loss,  
For the veil is come over my heart."

Or perhaps you were *self-indulgent*. You were not afraid to give an undue license to your bodily appetites. The sight, hearing, smell, taste, touch, were not kept wholly in submission to God: or the imagination was not curbed in by Scripture lines. Possibly you forgot to watch and pray; two of the plainest and most important Christian duties. By neglecting to watch and pray every moment, you lost your confidence in God, opened a door for the enemy to come in at, and fell into his power, in some measure. But if you gave way to self-will, anger, impatience, fretfulness, discontent, peevishness, covetousness, evil-surmisings, jealousy, or *any other* unholy temper, you thereby fell from your innocence and felicity of mind. Worldly *cares*, unnecessarily engaged in, or unduly attended to; worldly *business*, not performed with an eye single to the glory of God, in a worldly spirit rather than a devout frame of mind; and worldly *company*, kept without any particular call of duty: all, or any of

these, would rob you of that great blessing — PERFECT HOLINESS. But *unbelief* certainly had much to do with your fall; and perhaps was the principal cause of it. By doubting and carnal reasoning, thousands fall: and none can stand but by faith. *Standing still*, instead of *pressing on* to greater attainments, prepares the way for actual backsliding; *slothfulness* in the means of grace, causes many to pine; *disobedience to some precept of the moral law*, overthrows some; others *labor so little* to save those around them, they cannot prosper themselves; by *shrinking and receding from crosses*, trials and sufferings, many grow faint and weak as other men.

Brethren, you must pray, think, and examine closely, till you find out by what means you fell from your steadfastness.

7. But if you would recover the blessing of perfect love, you must *perfectly repent* of all your sinfulness and short comings. "The repentance consequent upon justification, (says an eminent writer,) is widely different from that which is antecedent to it." This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God, or any *fear that hath torment*. It is properly a conviction wrought by the Holy Ghost, of the sin which still remains in our heart; of the *carnal mind*, which "does still remain, even in them that are regenerate:" although it does no longer reign, it has not now dominion over them. It is a conviction of our proneness to evil, of an *heart bent to backsliding*, of the still continuing tendency of the *flesh to lust against the Spirit*. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honor, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to atheism, or idolatry; and above all, to unbelief, whereby, in a thousand ways, and under a thousand pretences, we are departing, more or less, *from the living God*.

With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives, still cleaving to all our words and actions. In the best of these we now discover a mixture of evil, either in the spirit, the matter, or manner of them; something that could not endure the righteous judgment of God, were he "extreme to mark what is done amiss." Where we least of all suspected it, we find a taint of pride or self-will, of



unbelief or idolatry : so that we are now more ashamed of our best duties, than formerly of our worst sins ; and hence we cannot but feel, that these, so far from having any thing meritorious in them, yea, so far from being able to stand, in sight of the divine justice, that for these, also, we should be guilty before God, were it not for the blood of the covenant. One thing more is implied in this repentance, namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire : and much more, to speak one word aright, or to perform one good action, but through his free, almighty grace first preventing us, and then accompanying us every moment. The repentance, or *conviction* above described, is what you felt previous to receiving complete sanctification, and is the same that you must again feel, if you would be healed of your backsliding. Accompanying this conviction, is a holy shame for having grieved the Spirit, grief, sorrow, and mourning. A great struggle is experienced, similar to that which preceded our first receiving perfect love.

8. I will now give a concise and recapitulatory account of the manner in which holiness is regained, in the words of an esteemed brother in the ministry, who has long been a witness of this great salvation ; which I copy from a letter to me on this subject.

“ Our *peace* can never be even, while we are upon the back ground, or when we do not retain the grace given. A great blessing enlarges the soul’s capacity, and if we do not retain, there is an *aching void*. Here, I am persuaded, thousands of our (church) members are now groaning, and can hardly believe it possible for them to enjoy a witness as clear and full as they formerly had ; and here the master-piece of Satan’s subtlety is displayed, in hiding from them the real *nature and effect of gospel faith*. Is it not strange that *faith* which was so easily exercised, should now appear so MYSTERIOUS ? so difficult to come at ?

“ Do you ask, How shall one obtain the witness he has lost ? I would advise — 1. Feel himself reined up by the law of God to lead a useful life in the church. 2. By this law he will find the strength of sin (1 Cor. 15 : 56,) in his heart ; i.e. he will make sincere resolutions, but soon break them all. He says, ‘ I will be more faithful ; ’ but don’t consider that *faith* is the *root*, and *faithfulness* the *fruit* : if it be so difficult to bear fruit, we should suspect the root.

'The branch cannot bear fruit of *itself*, except it abide in the Vine.' The root, then, wants nutriment; this is *heart work*. 3. He should *separate* himself unto God; at the same time feeling his own weakness. If he resolves, pray God to sanctify the resolution. 4. He will now find that sin mixes with all his actions, words, and thoughts. Here will be deep distress and godly sorrow. 5. He must feel his utter helplessness; that he can make himself no better by all his efforts. Then, 6, expect this blessing by faith alone. He must come just as he is: i.e. expect it *by faith*, just as he is; and expect it *now*, this moment. If we think we must do, or suffer something first, that is looking for it *by works*, *by sufferings*, and not by faith. O how easily faith takes hold, when we have let go every thing else."

The reader will excuse my quotations, though they express the same, or similar ideas to those already stated; as they corroborate my own testimony, and help my illustration of the subject, by giving different, but not contrary views of the same point.

9. I know not how to withhold from my reader, a beautiful definition of faith, by one whose memory (now that he rests from his labors,) is dear to hundreds of thousands, both in Europe and America: the founder (under God,) of the Methodist Church. Speaking of that faith whereby we are sanctified wholly, he says: — "Though it be allowed that both repentance and its fruits are necessary to full salvation, yet they are not necessary in the *same sense* with faith, or in the *same degree*: not in the same degree; for these fruits are necessary, *conditionally*, if there be time and opportunity for them, otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance, or ever so many good works, yet all this does not avail: he is not *sanctified* till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*; for this repentance and these fruits are only *remotely* necessary, necessary in order to the continuance of his faith, as well as the increase of it; whereas faith is *immediately* and *directly* necessary to sanctification. It remains that faith is the only condition, which is *immediately* and *proximately* necessary to sanctification.

"But what is that faith whereby we are sanctified, saved from sin,


and perfected in love? It is a divine evidence and conviction—  
 1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine, there needed not one word more to satisfy a reasonable man of this, than the ancient promise, ‘Then will I circumcise thy heart, and the heart of thy seed, to love the Lord your God with all your heart, and with all your soul, and with all your mind.’ How clearly does this express the being perfected in love? How strongly imply the being saved from sin? For as long as love takes up the whole heart, what room is there for sin therein.

“It is a divine evidence and conviction, Secondly, that what God hath promised, he is able to perform. Admitting, therefore, that *with men it is impossible* to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty in the case, seeing ‘with God all things are possible.’ And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God says, ‘Let there be light; and there is light.’

“It is, Thirdly, a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more *worthiness or fitness* in the person he is pleased to honor. We may, therefore, boldly say, at any point of time, ‘Now is the day of salvation.’ ‘To-day, if ye will hear his voice, harden not your hearts.’ ‘Behold! all things are now ready, come unto the marriage.’ To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, a divine evidence and conviction that *he doth it*. In that hour it is done. God says to the inmost soul, ‘According to thy faith, be it unto thee!’ Then the soul is pure from every spot of sin; ‘it is clean from all unrighteousness.’ The believer then experiences the deep meaning of those solemn words, ‘If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.’”

My brethren, you have here a lucid, comprehensive description of that faith, by which you first received, and may now again receive, perfect holiness.

10. The same excellent author last quoted, goes on to inquire:

“But does God work this great work in the soul, *gradually or instantaneously?*” Perhaps it may be gradually wrought in some. I mean, in this sense, they do not advert to the particular moment, wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin, *by the breath of his mouth*, in a moment, in the twinkling of an eye.  AND SO HE GENERALLY DOES, *a plain fact, of which there is evidence enough to satisfy any unprejudiced person.*”

11. With an address from the same venerable man, I shall close my exhortation to those who have fallen from perfect holiness.

“Thou, therefore, look for it every moment. Look for it in the way above described; in all those *good works* whereunto thou art ‘created anew in Christ Jesus’ — there is then no danger: you can be no worse, if you are no better, for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then, every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or works. If by works, you want something to be done *first, before* you are sanctified. You think, ‘I must be or do thus or thus.’ Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are: then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points, expect it *by faith*, expect it *as you are*, and expect it *now!* To deny one of them, is to deny them all. To allow one, is to allow them all. Do *you* believe we are sanctified by faith? Be true, then, to your principle; and look for this blessing just as you are, neither better nor worse, as a poor sinner that has nothing to pay, nothing to plead, but *Christ died*. And if you look for it as you are, then expect it *now*. Stay for nothing: why should you? Christ is ready; and he is all you want. He is waiting for you: he is at the door! Let your inmost soul cry out,

‘Come in, come in, thou heav’nly guest,  
Nor hence again remove;  
But sup with me, and let the feast  
Be everlasting love.’”



For the Guide to Holiness.

## TO FREEDOM FROM THE EARLIEST DAYS.

To Freedom, from the earliest days,  
The soul of poetry has given  
The tribute of its mighty lays,  
A note, that had its breath from heaven.

Nations have started at its call ;  
And not a heart and not a hand  
Was absent from the living wall  
That rose around the bleeding land.

And yet, which gives the greatest pain ?  
The links the outward man that bind ?  
Or that unseen but galling chain,  
Which subjugates the sinful mind ?

Oh sinner ! If there's truth and power  
In all that calls us to be free,  
Awake ! 'T is now the day, the hour !  
Arise, assert thy liberty.

U.

For the Guide to Holiness.

## ON THE NATURE AND PRACTICAL EXTENT OF THE POWER OF LOVE.

It is worthy of notice, that pure or unselfish love has a power beyond any thing else, to make *itself loved*. This remarkable power is as permanent as its own existence. As its attributes of universality and purity, its dispositions to love *all*, and to love all *without selfishness*, are essential to its nature ; so also is the attribute of its influence, that secret but certain power of making itself beloved, which it has over all minds. It is not a power therefore, which is acquired, but inherent ; not incidental, but permanent ; exerting its authority by virtue of its own right, and not merely as the gift of favorable circumstances.

2. Pure love necessarily makes itself beloved, because it involves in its own nature two things which have a power over love, namely: Truth and Beauty. If there are any grounds for the assertion, which is sometimes made with great emphasis, that the highest wisdom comes from the heart; then it is certain that pure love, which is the highest exercise of the heart, has an alliance with truth as well as with affection. Truth is in it, in its source, and flows out in its issues. Pure love could not exist without the truth of things existing in it,—that truth which is *eternal*, proclaiming that love without selfishness, is what it ought to be, and that it could not be otherwise than it is, without a violation of the facts and order of the universe. The truth is in it, in what it is and in what it makes, in its nature and its results. He, who is in the exercise of this ennobling affection, cannot contend for the mastery, cannot defend or overreach another, cannot oppress his fellow-man, cannot engage in war. His spirit, therefore, involves a doctrine. It proclaims the unchangeable nature of rectitude, the cessation of oppression, the right to life, subsistence, education, and religion, the restoration of universal brotherhood, the establishment of universal peace.

3. And pure love is as beautiful as it is true. Beauty is the daughter of truth. The true and the beautiful, in morals as well as in nature and art, have an eternal relation. And where the truth is, standing out in its own free and noble lineaments, there must be beauty. When things are in the truth, they are where it is fitting and right that they should be;—just in their facts, just in their relations, just in their influences. And this statement will apply to morals, as well as to nature. There is a truth of actions, as well as of things; and when morality is in the truth, the moral action also is just in its facts, just in its relations and influences. And it is an eternal law, that whatever is in the truth cannot be out of the sphere of beauty; but has at the same time a lesson for the understanding and the heart.

4. With such elements involved in its very existence, pure or holy love cannot fail to make itself beloved. While its nature is to go out of itself for the good of others, and its very life is to live in the happiness of others, such is the transcendent truth and beauty of its divine generosity, that, without thinking of itself, it makes itself the centre of the affections of others. In its gently pervading and at-



tractive nature, it finds the analogy and the representation of its influence in the natural world. The sun as the centre of the solar system, binds together the planets which revolve around it, because it has something in itself, which may be said to allure and attract their movements, rather than compel it. What the sun is to the natural world, pure love is to the moral world. It not only has life in itself, which necessarily sends out or *gives* love, but has an innate power in itself, which necessarily *attracts* love. Receptive, at the same time that it is emanative, it stands as the moral centre, which, without violating their freedom, turns the universe of hearts to itself.

5. The man, therefore, who is inspired and moved by the sentiments of pure or holy love, is a man of *power*. The maxim that knowledge is power, is not more true than the proposition, that love is power. Limited in knowledge, and weak perhaps in social position, the man who loves, is powerful by *character*. His mere opinions, divested as they necessarily are of the perversions of selfishness, inspire more confidence than the proofs and arguments of other men. His wish becomes a law, and has far more influence with those around him than the arts and compulsions which a spirit less pure and generous would be likely to apply. Power is lodged in him, lives in him, moves in him, goes out from him. It costs him no effort. It is felt, almost without being exercised.

6. This helps us to solve the problem — *How shall we do good*. To have a heart of holy love, is to do good, because such love cannot exist without possessing in itself and without exerting an influence for good. Power dwells in the bosom of love. The man who will not fight, but when he is smitten turns the other cheek, and like the Saviour, forgives and loves his enemies, conquers by the grandeur of his sentiments. The man who does good from the impulse of good, and without asking or seeking reward, disarms enmity, commands friendship, controls sensibility. He realizes, in the spiritual sense of its terms, which is far more important than the temporal, the fulfilment of the declaration of the Saviour, "Give, and it shall be given unto you. Good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

7. It may undoubtedly be admitted, that those who have not arrived at this high degree and purity of love, nevertheless have influence. But their influence, whether we regard it as more or less

considerable, is *aggressive*, rather than *attractive*. It compels, rather than draws. By arguments in support of Revelation, by appeals addressed to their interest and fears, by social and prudential arrangements, they aim to bring others within the currents of religion, and to coerce them, as it were, to come in. They are much at work, developing plans and prudences of action, mining and countermining with the highest dexterity of moral and religious strategie, sometimes with considerable effect, and sometimes like the apostle Peter and his associates, toiling all night and catching nothing.

But to the man whose heart is filled with divine love, his life is his strategie; his heart is his argument; and the Holy Ghost within him, is his prudential consideration. The less his strategie, and the more his simplicity, provided his simplicity is founded on purity and faith, the greater will be his power. He can no more separate power from himself, or himself from power, than he can separate himself from existence.

8. Love, (that love which flows from God, and is of the same nature with divine love,) controls all things. Brute animals cannot stand before it. There is not a bird that flies in the air, nor a wild beast that roams in the forest, that does not yield to its supremacy, as soon as they really know it to exist. They now fear man and flee from him, because they know him to be an enemy. If they only knew it to be otherwise, they would come and light upon his head and lie down at his feet, as they did in the days of the garden of Eden. The heart of the leopard would be softened, and the tiger and the lion and the lamb would lie down together. And if there are men whose hearts are harder than those of the wild beasts, they are not too hard to be softened and moulded by the same divine power.

Love, therefore, is the principle operating by its own divinity, and attractive in its influence rather than aggressive and compulsive, which is destined not only to control, but to renovate the world. It will conquer, it is true, by a new system of diplomatics; but its conquest will be none the less effectual. The blast of the bugle, which arouses the energies of the unholy and belligerent, will be succeeded by the song of angels, *Peace on earth, and good will to men.*

L. M.

For the Guide to Holiness.

TO THE LAMBS OF THE SAVIOUR'S FLOCK IN CHARLOTTE AND GERRY.

MY DEAR BRETHREN, BELOVED IN THE LORD : — It is to me a source of unmingled pleasure and distinguished honor that I have the privilege of addressing those whom the Great Shepherd calls his own, and delights to lead out into the open pastures of his love, and beside the still waters of comfort. When "I came to you, brethren, I came," you know, "not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power ; that your faith should not stand in the wisdom of man, but in the power of God." As I shall never forget the gracious outpouring of the Holy Spirit on all the saints of the Most High, and the power and energy that was given to the Word of truth as it was made to reach your hearts, so you will never lose sight of your thorough awakening to a sense of your guilt and condemnation as sinners, and your subsequent and glorious conversion to God. Faith, standing in the wisdom of men, I knew would have a miserable foundation, one that would soon give way, and leave you, in the estimation of the world, miserable backsliders ; I therefore studiously avoided having any thing enter into the foundation of your faith but the power of God. You were admonished that great desolation had come upon the church of God, and with many, religion was a hissing and a by-word, on account of there being formal professors, and a great army that had abandoned it altogether. The character of the backslider looked unlovely and even quite wretched, and your resolution was firmly set that you would never swell the number of wretched apostates.

All this was so brought before you, that it was thoroughly considered before you took the first step toward the fold of Jesus. When I left you for this field of labor, it was a matter of wonder to some, that out of so many, but one (and that not a clear case,) had

turned from the good way; but to me, I must confess, it was more a matter of expectation and joy.

But while you have been steadfast in your *profession*, have you been immovable in your love to God, and faithful in the discharge of your religious obligations? Cold-heartedness and stupidity you have learned to deprecate as much as backsliding itself, for it is backsliding. I remember well your love and joy and hope, as manifested the last time I met you in class. Do the same continue? Has every grace increased more and more? Do you very often, and when you have time, go away alone, and read the blessed Bible, and spend some time in secret prayer? How many times in a day is this practised? Most of you are yet under the guardian care of beloved parents. Are you obedient, obliging, and loving? Do you always speak to and of your parents with reverence and respect? Honor thy father and thy mother, for this is the first commandment with promise. Are you always in the prayer and class-meetings when it is at all practicable? Do you realize that the Spirit of the Lord is with you, and that where the Spirit of the Lord is, there is liberty? Do you speak and pray as the Spirit and your judgment point out the duty? Has any one of you grown cold toward the Sabbath school? There is no one way in which you can be more useful than in taking care of those little ones. They belong to Christ, and it is the duty of the church to feed them with the sincere milk of the word. I beseech you, brethren, always be present in the Sabbath school.

Does your love abound more and more toward one another and to all the brethren? Do you love those the most fervently who are the most prayerful—whose lives and conversation are the most circumspect—that are the most free and willing to advise, comfort, and *admonish* you, and lead you on to the perfection of holiness in the fear of the Lord? Have you that charity that is long-suffering and kind—that is not easily provoked—that *thinketh* no evil—that when it is possible, believeth all things good of a brother, and if faith fails, that hopeth all things, and if hope fails, that endureth all things? Has all bitterness, and wrath, and anger, and clamor, and all evil-speaking, been kept away from among you with all malice? And are ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you? Or which



can hardly be supposed, have you had no occasion for these godly admonitions of the apostle?

If you are increasing in love to God and your neighbor, you are advancing in holiness. Let the commandment, "*Be ye holy*," be engraven upon your heart. Remember it is God who requires it. He demands it for his own glory, for the good of his church, and last, not least, for your own happiness here and glory hereafter. Be not content with the ordinary attainments of Christians. Live not in the dreary region of a heartless profession. Be not idlers in the vineyard of the Lord. He will soon come to gather the fruit, and it will be your joy and triumph to have a rich harvest in readiness for him at his coming. Your great business is with God, the souls of men, and eternity. No qualification is adequate to this work, but that which comes from heaven. May the promise of the Father, the comforts of the Holy Spirit, come upon you and qualify you for every good word and work.

The example of no Christian societies within my acquaintance, is watched by an ungodly world, as is yours. The wicked have done all that their means would allow of, to shame you out of your confidence in religion and induce you to fall back into the ranks of the enemy. Thank God, you were sustained. Now the enemy in shame has left the field, and given you up as lost to the world, will you dream of a time of ease and rest? May heaven forbid it! You are lost if you do. It is but one of the wiles of the enemy. When the wolf howled and the lion roared and threatened to enter the fold, you were driven to the bosom of your Great Shepherd, and not one of you was injured. He that was for you was mightier than all that could be against you. Are you now less watchful, less prayerful, less resolute in the discharge of your duties? I hope and pray not. As the world's malignant eye is continually on you, guard all your words, and shun the very appearance of evil, before them. At the same time, let your light so shine before men that they may see your good works, and be led to glorify your Father in heaven, remembering that they that turn many to righteousness shall shine as the stars in the firmament, for ever and ever.

I commend unto you my successor in that field of labor. Uphold and make him abundantly useful to you, by your prayers. Now I commend you to God and the word of his grace, which is able to

build you up. My heart's anxieties for you are only known to God. But he will take care of you. I have confidence in him.

Your tempted servant in the hope of immortality, she, that was once among you, joins me in my salutations.

RANDOLPH, *Aug. 15th*, 1849.

H. H. MOORE.

From the Evangelical Christendom.

## CHRISTIAN FELLOWSHIP.

ONE sole baptismal sign,  
One Lord, below, above —  
Zion, one faith is thine,  
One only watchword — love.  
From different temples though it rise,  
One song ascendeth to the skies.

Our sacrifice is one,  
One Priest before the throne —  
The slain, the risen Son,  
Redeemer, Lord alone !  
And sighs from contrite hearts that spring,  
Our chief, our choicest offering.

O, why should they who love  
One Gospel to unfold,  
Who seek one home above,  
On earth be strange and cold ?  
Why, subjects of the Prince of Peace,  
In strife abide, and bitterness !

O ! may that holy prayer,  
His tenderest and his last,  
His constant, latest care,  
Ere to his throne he passed —  
No longer unfulfill'd remain,  
The world's offence, his people's stain.

Head of the Church beneath,  
The Catholic — the true —  
On all her members breathe —  
Her broken frame renew !  
Then shall thy perfect will be done,  
When Christians love, and live as one.



# GUIDE

TO

# HOLINESSES.

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REV. JOHN BRODHEAD.

JOHN BRODHEAD is a name well known in the annals of New England Methodists. The memory of what he was, and what he did, they will ever love to cherish.

We ought to remember the great and good who have passed into the skies, not for their sakes, but for our own. They do not need our tears or praises; but it is profitable to us to reflect on their labors and attainments. Nothing is more animating to "the soul that is seeking to realize the highest results of the Divine Life," than to see them exhibited in the experience of others—nothing more inspiring to those who pant after usefulness, than to contemplate the successful labors of good men who have gone before them. In respect both to Christian experience, and religious efforts, we feel that, "what man has done, man may do." And we feel too, that God, who was so rich in grace towards them, is rich unto *all* who call upon him. Has he done great things for them? He is able to do for us too, "exceeding abundantly above all that we can ask or think!"

It is universally admitted, that example is powerful—more powerful than precept. Then let the examples of the great and good, after having blessed their cotemporaries, be carefully handed down to posterity. It is said that "David, after he had served his own generation, by the will of God fell on sleep." But his example does not sleep. All the dear children of God, from that day to this, have

felt its powerful influence. In every age of the church his cheerful faith has strengthened the suffering and depressed, while his sad fall, and deep repentance, have in turn warned and touched many a heart. Yes, David, while serving his generation, was unconsciously living for posterity. Surely he has done more good, a thousand times over, since he "fell on sleep," than he ever did when he was awake. "No man liveth to himself, and no man dieth to himself."

We have, then, high authority, as well as high encouragement, for writing the biography of good men. But while such records are valuable, they are not always so beneficial as they might be, because the gifts and graces of the individual described, are too often spoken of as if they were inherent, or somehow of his own procuring; and we stand gazing in admiration of the man, instead of looking gratefully to that Almighty power and love, which wrought in him to will and to do. Paul, the noble-minded, self-sacrificing, fervent-spirited Paul, says: "By the grace of God I am what I am." Every renovated heart says the same, and shrinks from human applause. Its language is, "Do not praise me; thank God."

John Brodhead was born in Smithfield, Northampton Co., Penn., Oct. 5th, 1770. He had a pious mother, who brought him up in the nurture and admonition of the Lord. When we hear of a great man, we always expect to find that his mother was an intellectual woman; and when we hear of a good man, we almost always find that he had a good mother. It has been said by a careful observer, that, "there never was a great man, the elements of whose greatness might not be traced to the original characteristics, or early influence of his mother." The converse of this proposition, however, does not hold true.

In the present case we are left to judge of the intellectual qualities of the mother, from what we know of the son, and we shall conclude that she had a good mind, as well as a good heart. "Mr. Brodhead has been heard to say, that he never forgot the impressions made upon his mind while kneeling at his mother's feet learning his little prayers." But many years passed away before that pious mother received the answer to her petitions. God taught her to *wait*, as well as to *pray*. It was not till his twenty-second year, that her son became truly and permanently interested in religion.

While listening, one evening, to a Methodist Preacher, his atten-

tion was arrested, and he was brought under a deep conviction of his guilt and danger. He went home in great distress; and wishing to avoid observation, took refuge in the barn. Here, while he mused, the fire burned, and a voice seemed to utter itself in his soul, "*Prepare to meet thy God!*" His distress increased, and he no longer tried to conceal it. He saw so clearly, that he, and all his impenitent friends were on the verge of eternal ruin, that he not only cried out, "What shall I do to be saved?" but began to warn others "to flee from the wrath to come." He told his companions in sin, that "if there was mercy for him, he was resolved never to rest till he should find it." One of them replied, "you are beside yourself—the Methodists have made you crazy!" "No," said he, "I have been beside myself most of my days, but now I am returning to my right mind." He was made the instrument of awakening several of his friends before he had himself submitted to God. Soon, however, he was brought to the foot of the cross, and there he lost his burden.

Now his whole concern was to persuade others to embrace the Saviour. His attention was soon turned to the work of the ministry. He entered the itinerant service in 1794, at the age of twenty-four. His first circuit was in his native county of Northumberland, Penn. In this case, it seems the prophet was not without honor in his own country. His fine powers of mind, his ardent affections—both natural and gracious—his commanding personal appearance, and powerful oratory, would have distinguished him any where.

The next year he was appointed to Kent, Del. In 1796 he came to New England, and took the Readfield circuit, in Maine. The year following he was sent to Massachusetts. Lynn and Marblehead were the scene of his labors. In 1807 he had charge of the Boston District. Among his co-laborers were Pickering, Webb, Munger, Steele, Kibby, Merwin, and Ruter. During his ministry he labored more or less in all the New England States. The whole of his ministerial life was spent in New England, except the first two years.

His toils and hardships impaired his health; and at the age of forty-six we find him among the superannuated. During the remainder of his life, a term of twenty-two years, he sometimes recovered sufficient strength to labor a year or two at a time; but fifteen out of the twenty-two years, he was compelled to be on the superannuated list. In 1837 the powers of mind and body rallied for one more

effort; he labored a year at Seabrook and Hampton Mission, N. H., and died in the service. This event—so joyous to him, so afflictive to the Church—occurred April 7th, 1838. He was sixty-seven years old, and had been forty-four years in the ministry. He died of a disease of the heart, under which he had been suffering many years. His covenant God was with him in the death valley, and the light of heaven shone brightly upon him. Those who witnessed his triumphant death, and had seen his devoted life, could say,

“Servant of God, well done!  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master’s joy!”

The Boston Post paid the following tribute to his memory, at the time.

“Possessing, naturally, a strong mind, warm affections, and an imposing person, he was as popular as well as an able and pious preacher; and probably no man in New England, had more personal friends, or could exercise a more widely extended influence. He was repeatedly elected to the Senate of his adopted State, and to Congress.\* Yet was always personally averse to taking office; and though he spoke but little on political subjects, the soundness of his judgement, and the known purity of his life, gave much weight to his opinions. In the early days of his ministry, he endured almost incredible fatigue and hardship, in carrying the glad tidings of the Gospel to remote settlements; often swimming rivers on horseback, and preaching in his clothes saturated with water, till he broke down a naturally robust constitution, and laid the foundation of disease, which affected him more or less during his after life. In his last days, the Gospel, which he had so long and so faithfully preached to others, was the never failing support of his own mind. To a brother clergyman, who inquired of him, a short time before his death, how he was, he said, ‘The old vessel is a wreck, but I trust in God the cargo is safe.’”

\* While Mr. Brodhead, on account of physical inability, was induced to serve God and the people in such capacity, he was ever mindful of his holy calling. On one occasion, at Washington, when asked in the presence of several worldly-minded professors, what was his vocation at home, he said, “At home he preached the gospel, and when at Washington, his purpose was to live it.” This was a much needed and appropriate rebuke.



We find the following notice in the public records of the church.

"He was a good man, deeply pious, ardently and sincerely devoted to the interests of the church and the world: it is known to all who were acquainted with the untarnished excellence of his character, that a great man and a prince has fallen in Israel."

Mr. Brodhead was gentlemanly and dignified in his manners, yet there was mingled with his dignity, such a sweetness and humility, that he commanded from those who approached him, both respect and love. Perhaps no preacher of his day was more universally beloved. Alike, the favorite of the old and the young; it would seem that the hearts he won for his Master, he first won to himself. His pulpit talents were of a high order. His sound, logical mind, deep tenderness, and vivid imagination, gave him great power. But the best talent of all, and that which does most secure success, is *the talent of being in earnest*. There is nothing like it. Any man may have this, and be powerful—the greatest man without it, is weak. Mr. Brodhead made his hearers feel that he was in earnest. It is said that sometimes he spoke with an eloquence almost irresistible. His large person and noble countenance\* seemed to expand with the majesty of his thoughts, and he stood forth before the awe-struck assembly, with the authority of an ambassador of Christ. At other times, both preacher and hearers would be dissolved in tears.

He was a man of strong faith. It was on this solid foundation that the whole superstructure of his Christian character was built. Faith made him efficient in action, and patient in suffering. It was this that made him so energetic and persevering, in spite of bodily weakness. He was "strong in the Lord, and in the power of his might." This imparted that *hopefulness* too, which gave such an impulse to all his undertakings. He was patient, gentle, forbearing, and forgiving—obeying the apostolic injunction, "Ye then that are strong, ought to bear the infirmities of the weak." A heart full of love to God and man, can afford to do this.

How important it is, that preachers of the Gospel should be men full of faith and of the Holy Gost! What would Mr. Brodhead's talents have done for him without this? He might have won the hearts of the people to himself, but he never could have won them to Christ. But while the minister of the Gospel walks with God, it

\*See an excellent portrait of him in the July number of the Guide.

is necessary he should remember, that he is also to *walk with man*. He must not lose himself in study, or heavenly contemplation, so as to forget that he and his people are yet in the body. He must mingle freely with them, preaching a thousand little sermons by the wayside and fireside, rejoicing with those who rejoice, and weeping with those who weep. He must be *accessible*; so that when an enquirer comes, and tries to state his difficulties, and can hardly find words or courage to utter them, he may be able to help him out. There is nothing so powerful as private preaching. People are used to hearing sermons, but they are not used to being faithfully conversed with. Direct appeals to individuals oftentimes produce much more effect than the speaker has any idea of.

Nor is it the impenitent alone who need the personal attention of the preacher. Those who have begun the Christian course require much instruction. They have a great deal to learn about the life of faith. They should be urged to seek for sanctification as earnestly as they ever sought for conversion. But here a difficulty presents itself: can a minister preach to any purpose beyond his own experience? Sanctification is a great subject; and if ever an experienced teacher is wanted, it is here. It is not enough that we say to the young Christian, we believe it your privilege to enjoy the blessing of perfect love, and to be kept from all voluntary transgression, we must be able to say, we know it is so from our own blessed experience.

It is difficult to see how a preacher can hope to lead any of his people into the way of holiness before he has entered it himself. It is like an unconverted man trying to lead sinners to Christ. There are many things which may be taught intellectually, and learnt intellectually, but this is not one of them. This is something that goes from heart to heart. How can any Christian minister, who believes this pearl of great price may be obtained, rest a moment till he has sold all and bought it? Holiness is a part of our creed, but until it becomes a part of our experience, it is to us but a hidden treasure — a something that we think is within reach, but which we never lay our hand upon. What is a rich inheritance worth to us, if we do not take possession of it?

No degree of piety, short of *entire consecration*, can ever be satisfactory to God, or to our own hearts. Nothing short of this will give efficiency to action, take the burden from life, and the sting from



death. Holiness is the great want of the church and the ministry. When it is generally enjoyed by the preachers, we may expect it will be by the church. Then, and not till then, will the world be converted. How many ministers of the gospel there are, who do not enter into the rest of faith themselves, and hinder those who would! Every one who believes in the doctrine of holiness, and does not enjoy it himself, will inevitably be a great hindrance to others. If he be considered a good man, conscientious and zealous, so much the worse. The people will say — or at least will feel — “If so good a man as our preacher has not attained this state, it is not worth while for us to seek it.”

Let those who lead the flock of God think of their responsibility in this matter, especially when they reflect that they have a light on this subject which their brethren in the ministry of other denominations do not enjoy. But so far as they fall short of the actual experience of the blessing, they put their light under a bushel.

If all the preachers and leaders in the Methodist Church should come into the enjoyment of perfect love, how quickly it would be apparent in their sermons and addresses; how soon the more spiritual members of the church would catch the sacred flame, and in their turn communicate it to others. Then there would be one general, glorious and *permanent* revival of religion. The impenitent could not stand before such a holy influence — they would be converted. And would it stop here? No; it would be felt by other denominations. Those who now object strongly to our views on this subject, could not gainsay or resist the evidence which would then be given. They, too, would seek, and they would find. Then the world would quickly be filled with the knowledge of the Lord, as the waters cover the sea!

It is good for man to suffer the adversity of this earthly life; for it brings him back to the sacred retirement of the heart, where only he finds that he is an exile from his native home, and ought not to place his trust in any worldly enjoyment. It is good for him also to meet with contradiction and reproach; to be evil thought of, and evil spoken of, even when his intentions are upright, and his actions blameless; for this keeps him humble, and is a powerful antidote to the poison of vain-glory.—*A' Kempis.*

For the Guide to Holiness.

### THE AUTUMN LEAVES, DESCENDING FAST.

The autumn leaves, descending fast,  
Are rent and scatter'd by the blast;  
But not more sure they press the earth,  
Than fall the hopes of human birth.

See earthly pleasures pass away;  
See health and loveliness decay;  
And friendship's pledge, so warmly spoken,  
No sooner made, than coldly broken.

Oh, place no expectations here,  
To find them crush'd, however dear,—  
If thou canst trust the morning dew,  
Then hope to find earth's promise true.

But lift in faith thy tearful eye  
To that far clime beyond the sky,  
Where hopes that bloom shall perish never,  
But bright to-day are bright forever. U.

For the Guide to Holiness.

### OF THOSE MENTAL OR SPIRITUAL REQUISITES WHICH ARE NECESSARY IN BRINGING THE MIND INTO HARMONY WITH PROVIDENCE.

THE first thing which is requisite in bringing our minds into harmony with Providence, is a deeply-settled disposition to look upon Providence as a *life*. Providence is not merely an arrangement of things, but an animated, a perceptive, a living arrangement. In other words, in recognizing Providence, we are to recognise preëminently that God of Providence who lives, acts and forms plans in that arrangement and succession of things which goes under the name of Providence. It is not the things themselves, but the wisdom, or the God of wisdom that lives in them, which gives them

their importance. It is not that which takes place, in itself considered, but the significance attached to it, which gives it its language. The providential events are the sign; but it is God, and God's wisdom and purposes which are signified. He as truly lives in Providence as he lives in nature.

2. In the second place, in order to enter into a line of providential harmony, it is necessary to believe, not only that God exists in his providences, but to have a full and settled conviction that he will make all providential events, whatever may be their present character, ultimately conspire to the good of those who trust in them. "Without faith it is impossible to please God." A faith which receives all the events of Providence as conspiring to the good of those who trust in him, transports us from the present to the future; in making us submissive to change, it elevates us above change; and in extracting the sting of suffering, it renders us triumphant over sorrow.

But this is not the most important view of it in this connection. If we have not a disposition to trust God, we are thrown back upon the necessity of trusting to ourselves. We take our life in our own hands, and we ourselves must take care of it. Without faith in God we shall not ask Him for direction; and without asking Him we shall have neither guidance nor support.

3. In the third place, in endeavoring to harmonize with Providence, we are not so much to *bring* ourselves into this position as to *let* ourselves be brought into it. Our disposition should be one of entire passivity in relation to ourselves, that is to say, in reference to all selfish plans and interests, in order that the divine arrangements and operations may have their full effect upon us. It is thus that we shall realize the fulfilment of a passage in the thirtieth chapter of Isaiah: "In quietness (that is to say, in the quietness of self,) shall be your strength." And again, in the same chapter, "their strength is to sit still."

Providence is a present fact, a thing *given*, a divine constitution of arrangements, touching us on every side, furnishing motives to action, and presenting to us the faith in which we should walk. We are in the midst of its wide multitude of facts and events, like a plank thrown into the boundless and ever-moving ocean; and unless there is in us some element of resistance and repulsion, we necessa-

riely, supported quietly on its bosom, and harmonizing with its most stormy currents, float onward to the issues which its mighty movement ensures. What we mean to say, in other words, is, that retrenching and subjecting the intimations of our own wisdom and will, we must leave ourselves, without self-calculation or self-dependence, entirely to the wisdom and will which the God of Providence utters in the things, circumstances and relations around us. This is an important state of mind. We must sit still, and be quiet in reference to human calculations, human interests, reasonings and passions, because quietness and stillness to nature is acquiescence with God, and passivity to self implies the coöperation of activity in that which is not self.

4. We ought to add, perhaps, that these views are not at all inconsistent with any proper conceptions of personal responsibility and of moral agency. Understood as they are designed to be understood, they do not imply the extinction of man's moral nature, but only its right adjustment in relation to the Being from whom it draws its true life. There cannot be two perfect wisdoms in the universe, unless there are two Gods. And if perfect wisdom is better than imperfect, then it must come from God. And for the same reason, if a perfect will is better than an imperfect one, it must be in harmony with God's will. And the obstacles to this divinity of wisdom and this heavenly harmony of will are to be found in the suggestions of human passion and pride.

5. Such is the perversity of the human mind, in its fallen state, that it is difficult for it to form a conception of moral freedom, except in those cases where freedom developes itself in the shape of rebellion. A mind which is not divergent in its own methods and ways, but subsides from itself and sinks into the harmony of the divine arrangements, seems, when viewed by man's darkened eye, to have lost something of its independence. But to the eye of holy faith it is no such thing. The gift of freedom is divine, and can be sustained in its true and divine nature only by being kept in union with God. The true freedom, the angelic freedom, is that which is hidden in God's freedom.

L. M.

HE is most perfect who is most united to God by love.



For the Guide to Holiness.

TO THE REV. GEORGE WINSOR AND LADY, STATEN  
ISLAND.

BOUNDBROOK, N. J., *July 24, 1849.*

DEAR BROTHER AND SISTER: — For some time past I have been desirous of writing to acquaint you of my position and progress in the grace of our Lord Jesus Christ, and I now address myself to the work.

You have heard of the good people from New York being over here, talking with us about entire sanctification, and praying that the Lord might *send down upon us "the refining fire."* Their labors have not been in vain. All have felt the benefit of their visit. I feel personally under a weight of obligation to God for so graciously directing their steps to this place; for they have been instrumental in leading my soul from a state of comparative "darkness" into that degree of *light* which may, indeed, be termed "great and marvellous," inasmuch as I can now declare to you, and to all men, that Jesus is my present, entire, all-sufficient Saviour, *my Redeemer from all sin.*

Say, will you not unite with me in offering praise to the name of him who has so condescended to regard such a cypher in existence as myself, and to raise me to a position so exalted, so conspicuous in creation, so glorious? O, may the recollection of this astounding act of grace ever prostrate me in deep humility before him, and ever induce the fire of thanksgiving to burn with a constant and increasing flame upon this "altar of earth," my poor, trembling, yet rejoicing heart.

Perhaps you may think I am talking rather largely, but remember, as I have before stated, *I do not profess to have attained this state of myself, IT IS ALL OF THE LORD.* The disposition to seek the blessing came from Him; the ability to believe for it was also from Him; and the blessed result, *Salvation* — salvation in its higher sense, — all flows from Him. It therefore behooves both me and you to give Him the glory — the whole glory. Let us see that this is done, and always done.

I was led to inquire into the possibility of living sanctified to God, fifteen months ago, by attending two of the *meetings for the promo-*

*tion of holiness*, held in New York, one at Dr. Palmer's, the other at Madison Street Church. I heard with surprise many who testified, declare that the blood of Jesus cleansed them from all sin; and among the rest, our dear brother and sister who reside in that city. After returning home I studied the Bible, with the view of discovering more clearly the blessed privilege. And O, how distinctly was the film removed from my eyesight! I perceived the thing not merely in the light of a personal advantage, but in that of a personal obligation, and saw that it was my imperative duty to live holily and unblamably before God, and ever since that interesting season have striven hard to live a life of entire devotedness to Him. I missed the mark, however, for some time, because I sought too much in a legal manner, too much by the works of the law, and not in the way Mr. Wesley recommends, wholly "*by faith*." I resolved, and tried, but consequently stumbled, and that over and over again. On the occasion of the visit of the New York friends, brother D. and sister B. led the class to which I am attached. The latter commenced the exercise, came to me and said—"Sister, do you wish to prove the will of God?" "Yes," I replied, "yes, in all things." "Then," she rejoined, "then the will of God is even your sanctification, or, in other words, that you should be holy like himself." I had read the quotation before, but it now struck me with greater force than formerly.

A short time after this occurred, Brother D. began to speak to the brothers, and spoke much upon the privileges of the Christian—and the promises in the Word. Among other things, he said, if you will only believe fully, every promise between the lids of the Bible is yours, and will be fulfilled in your saving, and triumphant experience. This encouraged me greatly, for I had often thought of the trial, and supposed if I could believe in this degree, I should do well enough. I went on through the following week examining the promises of God relating to a clean heart, and several of them struck me with peculiar force—one of them which I shall never forget, was as follows:—"I will bring forth thy righteousness as the LIGHT, and thy salvation as the NOON DAY,"—and these words of the Saviour kept sounding in my ears all the time, "Have faith in God." I tried to believe. About this time, sister B., in conversing with the sister referred to, alluded to Abraham, and stated that his greatest exercise



of faith amounted to nothing more than a mere *taking God at his word*. I pondered it well, and at our next class meeting when directed by her to lay *all* upon the altar, and believe to the best of my power in the strength of Christ for the blessing, I DID so. I however expected some overwhelming sensation immediately, but felt nothing of the sort. I was then asked if I was ready to receive it in any way the Lord saw proper to bestow. I replied in the affirmative, and the inward disappointment subsided. Next, I was exhorted to remain just so, keeping myself upon the altar, and believing that Jesus momentarily saved me. I tried to do so in divine strength; and was further comforted by sister B.'s remarking that sanctification did not consist in the fact of having any specific set of feelings, but merely in the will being entirely surrendered to God, and wholly under the divine rule. I felt it to be the case with me, and quietly rested in the confidence that the blessing was mine—and this news I took care immediately to communicate to my husband. The next day, I lived by faith, but on Tuesday got into trouble. I began to think of the great cross of professing holiness publicly. It was suggested that I had better keep it to myself, for no one would believe me, and moreover it would ill become me, as there were those much older than myself upon whom such duties exclusively devolved—and as to praying in public, this was quite out of my sphere of duties. I felt exceedingly cast down—I yielded in a measure to the adversary—and my mind became filled with darkness. It seemed that I had again receded to the starting point, and that all was over. But I went to the Savior once more—cast myself at his feet—renewed my consecration—believed he received me, and rested on him as my sanctifier. At this moment light broke into my soul, and I saw, as I never had done before, Jesus as my perfect Saviour, past, present, and everlasting—my peace flowed back again and filled me; ever since this, without a moment's interval, has my heart been expanding, and so fully is it replenished with love, that it can hold no more. In the strength of the Lord I have determined to profess it upon all proper occasions, and also to take up every cross (for something seemed to say to me continually that Christ *would cease to save if I ceased to witness*.) In so doing I feel sustained by infinite power; receive indescribable liberty, and perpetually prove our Lord's statement, "my yoke is easy, and my burden is light." My husband also

rejoices in the same salvation, and I hope both of you participate with us in the possession of that "*holiness without which no man can see the Lord.*" I remain, my dear brother and sister,

Yours affectionately,

ALETTA WINSOR.

For the Guide to Holiness.

## THE WORD OF TRUTH.

It is believed there is a divinity in the Word of God that has escaped the notice of many readers of the Bible. Even Christians have mourned and prayed and wept, and lived destitute of desired blessings, because they did not know where to find them — did not know how to use and appropriate to themselves the Word of God. Paul assures his brethren at Rome that his coming to them would be in the "fulness of the blessings of the gospel of Christ." Is our experience such that we can distinguish the blessings we enjoy from the doctrines, precepts and promises of the gospel, as we can distinguish the light of the sun from the great fountain itself, and the fruit of a tree from the tree that bears it? The expression, "blessings of the gospel," is a very familiar and common one; but do we look to the Word of God for the unsearchable riches of Christ as we look to the sun for light and heat, and to a tree for fruits? Do we go to the gospel as confident that its light will dispel our darkness, as that the light of a rising sun will scatter every shade of gloom from the darkened earth? Do we open its sacred pages as confident that its truth will be to us the bread of life, as that the richly loaded tree will yield to us its delicious fruit. Every attribute of the Deity is most solemnly and awfully deposited in his truth; and when we have learned thus to regard it, and have experienced the consequent blessings, we shall be better enabled to glorify his great name. God is in his word. Faith in this proposition is the evidence of things not seen. We walk as "seeing the invisible."

As this subject is rich and inexhaustible, a few thoughts further illustrative of its nature, may be indulged.

As Christians, we desire to be enriched with every blessing. But

often it is that we are ignorant of what will do us good; we pray for things in general, and for nothing in particular. As Infinite Wisdom has adapted the gospel plan to our condition, by learning what the gospel offers we may know just what we need. The gospel, then, or the word of God, is the embodiment of all truth. Truth is offered, and it is truth we want — truth embodying doctrines to be believed, precepts to be obeyed, promises to be received, and history to be understood. Each truth is great and important, though some may be greater than others; but as a whole, the word is perfectly adapted to our condition. This should be understood, for it cannot be that our wants should be supplied before they are known. Where this whole array of truth is brought to bear upon us, so that we believe its doctrines, obey its precepts, and receive its promised blessings, it may be said emphatically that we are Christians — that we are “sanctified through the truth.” We shall not find the word of God like any other book, or the truth of the gospel clothed only with the influence of naked propositions and arguments, but we shall find it the power of God unto “the entire salvation of every one that believeth.” We shall find the truth the power of God to enlighten, to change, to purify, to strengthen, to guide, and, in short, to meet all our varied wants. The idea that we may go to the Word of God with the same confidence that we may approach the almighty and merciful Deity himself, may be considered bold, and it may be well to illustrate it further. Grace was given the apostle “to preach among the Gentiles the unsearchable riches of Christ.” All that God has provided for us is embraced in “the unsearchable riches of Christ.” But in preaching Christ crucified—in offering to the Gentiles the unsearchable riches of his atoning merits, Paul *did no more than to preach the gospel*. We may open the word of God, then, expecting to find in it “the fullness of the blessings of the gospel of Christ.”

Again, Christ is the foundation on which we should build our hopes for eternity — “but let a man,” says the apostle, “take heed how he buildeth thereupon.” He further instructs us that we should build upon the foundation of the apostles and prophets, “not their *persons* but their *doctrines*, Jesus Christ himself being the chief corner stone.” By understanding the doctrines and precepts of the gospel, and believing and practising them, we are built “together for a habitation of God through the agency of the Spirit.” To unbelievers, Christ is said to be “a stone of stumbling,” and a “rock of

offence, even to those which stumble at the *word, being disobedient.*" The word then is a foundation—is all, and it may be said more, to us than Christ's personal presence could be.

Once more — "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." How may Christ be made unto us *wisdom*? Manifestly, by our understanding and believing his word. Receiving, then, the word of God, is believing Jesus Christ made unto us our wisdom. The same may be said of righteousness, sanctification, and redemption."

The preaching of the cross may be foolishness to them that believe not, and perish, but unto us which are made wise, righteous, and are sanctified and redeemed, it is the wisdom of God and the power of God. Are the blood of Christ and the agency of the Holy Spirit spoken of as instruments in the work of our salvation! Certainly, and neither can in the least be dispensed with. But we should here remember that the "Law of the Lord is perfect converting the soul." And the Saviour prays "sanctify them through thy truth, thy word is truth." The Psalmist knew well the power of the truth when he devoutly exclaimed, "O how love I thy law, it is my meditation all the day." Could he well of the Divinity have said more?

It should never be forgotten that "In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made *flesh* and dwelt among us." God manifested in the flesh, became our Saviour. The law which we had broken, he magnified and made honorable. Justice demanded suffering and blood and death, and our Saviour suffered and bled till "it was finished," and yielded up the ghost. The work of our redemption is accomplished. The bar in the way of our salvation is removed. The Son of God, or the Word made flesh, has been led as a lamb to the slaughter, and when we look upon the mysterious offering and man's redemption, we may solemnly asseverate,

"'Twas great to speak the world from naught,  
'Twas greater to redeem."

The Saviour has ascended up on high, and though he is still "clothed with a vesture dipped in blood, his name" as "in the beginning" is called the "Word of God." Rev. 19: 13. Were God still among us in his humanity, affording a living example of vir-



true and piety to the church, with what reverence, by every pious soul, would he be regarded. But it was "expedient" that he should take that humanity away that he might as "in the beginning" be present in the Word. In "the-body prepared for him" he made an atonement for us, but now he saves us from our guilt and pollution, "with the washing of water *by the Word*." The apostle Peter thus addresses his brethren, "seeing ye have purified your souls in *obeying the truth through the spirit* unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, *by the Word of God, which liveth and abideth for ever*." 1 Pet. 1: 22-23.

We will praise God forever in highest strains for what he has done for us in the flesh, but we will give him equal praises for what he is doing, and has done *in us* by his Word. God worked for a short time through the suffering of flesh and the shedding of blood, but that work is accomplished, man is redeemed, but now he is engaged by his Word in the sublime work of elevating the redeemed in numbers that no man can number, to heaven, to make them partners of his throne and glory.

It is a sublime thought, and impresses us with the grandeur of the word of God, that nothing was ever made without it. What broke the stillness of eternity? It was the word of God. "*God said let there be light, and there was light*." "The worlds were framed" says the apostle, "by the word of God." Each separate work of creation is represented as the product of his all creating word. "And God SAID *let there be* a firmament in the midst of the waters, and it was so." Again "God said *Let the dry land appear, and it was so*." And finally "God *said, let us make man in our own image, after our likeness; so God created man in his own image*." Thus the particulars of the sublime work of creation show that "God created all things by the word of his power," and that "by the word of God the heavens were of old." As in the beginning, God is now at work by the word of his power. To his ministers, his word is;—"Be ye clean that bear the vessels of the Lord." His Son prays, "sanctify them through thy truth; thy word is truth." "Lo I am with you always." His word to all is, "Thou shalt love the Lord thy God with all thy heart." In the old creation, the "power" of the word broke in upon nature's night—the long night of eternity—and light

was born. A chaotic universe moved beneath the organizing power of the word. Morning stars sang in harmony. Is it because of deeper gloom, that the same word does not penetrate the dungeon of the sinner's soul? Is it because of the more deranged and chaotic state of the heart of man, that by the word of Almighty power it does not shine forth in the image of the eternal? The bars—the bonds of *unbelief*! they shut out the power of truth and chain the soul in ruins. Unbelief!—a coat of mail, forged in hell. A mightier barrier to the working of the word than the darkness and chaos of the universe. Were this unbelief only broken in the heart and in the world “the word of the Lord would run” everywhere “and be glorified.”

H. H. MOORE.

RANDOLPH, N. Y.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

DEAR BROTHER KING:—Permit me, for the encouragement of all who are seeking for full redemption in the blood of the Lamb, to declare through the medium of the Guide, what God has done for my soul. The love of Christ constrains me to speak forth his praises, and to talk of his power—his power to save from all sin.

Sixteen years ago, through the divine mercy, my sins were pardoned, and I received the spirit of adoption, whereby I could cry Abba, Father. Immediately I connected myself with the M. E. Church, and resolved to be a Christian all my days. I was then young, and surrounded by the snares and allurements of a vain world. I had not proceeded far in the heavenly journey, before I discovered that my spiritual foes within were not destroyed. I read in the word of God, that Jesus came to save his people from their sins. “That if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Again I read, “this is the will of God, even your sanctification.” I saw that holiness was infinitely desirable in itself, and also that without it I could not meet the claims of the divine being upon me. I sought for this blessing then with all my heart. Earnestly did I plead for purity of spirit, that I might love God supremely, and be fitted fully for his service.



Various were the spiritual conflicts through which I passed. For awhile Satan opposed my purpose, and unbelief kept me from the fountain of life. But when I fully resigned my all into the hands of Christ, he saved me from all my sins, and I rejoiced in the fullness of his love. For quite a length of time I retained this great salvation, and was filled with unspeakable joy. But being young in years as well as in experience, I did not understand the devices of the adversary. In seasons of spiritual conflict and trial I was often tempted to believe that I had sinned against my heavenly Father, and thereby forfeited this salvation. Painful indeed were these seasons of doubt and fear through which I passed. At length, sad to relate, I quit my hold on Jesus as my sanctifier. How deeply do I now regret that I have not always, from my first setting out in the way of holiness, walked therein. Since that time I have lived in the possession of justifying grace, having no other desire than to be a Christian and make my way to heaven. But ah! there has been an aching void within my soul, a painful sense of a want of conformity to the image of God, and of victory over the world. But glory be to the name of the Lord, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

About four months ago I came to the conclusion that I could live no longer without holiness of heart. I had such a view of the corruptions of my fallen nature, and the sinfulness and desert of sin, that I felt that in all probability, if I did not then receive the sanctifying grace of God, I should miss of heaven. That after having experienced so much of the love of Christ, I should at last be obliged to take up the heart-rending lamentation, "The harvest is passed, the summer is ended, and" I am "not saved." Being thus awakened by the divine spirit, I immediately began to seek the Lord, that he would come and "create in me a clean heart and renew a right spirit within me." I confessed my backslidings. I plead the merit of the crucified, his dying groans on Calvary for my poor soul.

What an hour was that; I felt that I must prevail, or perish by the hands of my enemies. But thanks be to my adorable Redeemer, when I let go of every other trust, and consecrated my whole being to his service, and became willing to be his, at all times, in all places, and under all circumstances, he gave me the desire of my heart. I was enabled to exclaim with a glad heart, "thanks be unto God, who

giveth" me "the victory through Jesus Christ our Lord." How great the change then wrought in my heart. Since that hour I have been enabled to realize and declare that the blood of Jesus Christ his Son cleanses us from all sin. The plague of sin has been removed, the leprosy of my fallen nature has been washed away, and as did Naaman of old, I rejoice in the mighty change. When I contemplate the greatness and freeness of this salvation, my soul is filled with indescribable emotions, and the language of my heart is —

"O that the world might taste and see,  
The riches of his grace;  
The arms of love, that compass me,  
Would all mankind embrace."

How much the faithful ministers of Jesus Christ need the baptism of the Holy Ghost, to be enabled to declare the whole counsel of God! How can they successfully point the enquiring soul to the cleansing blood of Christ, who do not feel its sanctifying power in their own. O Lord, sanctify thy ministers, and make them all flaming heralds of the Cross!

Permit me, in conclusion, to entreat all who love our Lord Jesus Christ in sincerity, and are panting after that perfect conformity to the image and will of God which his word requires, not to be disheartened, but, in the strength of grace, continue to plead for purity, and while you ask, believe that you are receiving, through Jesus, the desire of your heart. "This is the *will* of God, even your sanctification." The apostle John declares: "And this is the confidence we have in him, that if we ask any thing according to his *will*, he heareth us. And if we know he hear us, whatsoever we ask, we know that we have the petition we desired of him." Why, then, should we doubt? Lord forgive us that we are so unbelieving. H.

LE ROY, August 25th, 1849.

It is one of the devil's artifices to set before a soul some state, holy indeed, but impossible to her, or at least different from hers, that by this love of novelty she may dislike or be slack in her present state, in which God hath placed her, and which is best for her.

For the Guide to Holiness.

## SPECIAL BAPTISMS OF THE HOLY GHOST.

ON a careful perusal of the sacred Scriptures, I became deeply impressed, not long since, with the fact that the Saints of God, in every age of the world, were the subjects of special divine manifestation from time to time, in addition to the abiding favor of Heaven. I might refer to Abraham, to Jacob, to Moses, to Daniel, and others under the Old Testament dispensation, who were thus blest. The New Testament also reveals the same fact in a more explicit and glowing form. No devout mind can contemplate these rich displays of heavenly grace, and not feel deeply anxious to experience the like quickening energies of the Holy Ghost. When Peter, and James, and John were on the mount with their divine Lord, how did they know that it was Moses and Elias who appeared and talked with their master? We have no evidence that Jesus told them. Again, what made them feel and say it was good to be there, if they had not visions of heaven? When Peter was in a trance upon the house-top, how did he know that the vision which he saw, and the spirit which spake to him, was from God? When Cornelius was fasting and praying in his house, how did he know that the messenger and the message which he received, were divine, and from above? How did John, in the Isle of Patmos, know that God really and truly spake to him concerning things yet future? All these and many other exhibitions of special manifestation, contained in the New Testament, are proof, if no other could be found, that God at times holds a powerful, a clear, and a satisfying communion with his saints. But we have other, later though not more weighty testimony, on the same point. All the eminently holy now upon the earth can set to their seal that God is *now* true to the word of his promise, which saith, "Ask, and ye shall receive." Now what do you want? Is it wisdom?—"If any man lack wisdom let him ask of God, and it shall be given." Hang upon the promise—do not look away and forget the petition—believe it yours now, not that it shall be in the future. If now the grace is needed, believe for it now, and exercise what you have. Whatever may be the blessing you really need, look into the word and find the promise, and the condition on which it is made,

and then, having complied with the condition, hang upon the promise, and believe it yours. If you can find no other specific promise, place your eye on the following: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Again, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." This, then, fully covers the whole ground of all our wants. An incident in the religious experience of the writer may not be amiss to some of my readers; it is substantially as follows. More than a year since I attended a camp-meeting. It was my particular desire in doing so to gain something which I could regard as a permanent blessing. What that blessed something should be, I did not attempt to specify, for the reason that I could not. I consciously and purposely left it with the Lord to impart that which he saw I most needed, fully believing that God would give it to me. Two or three, and perhaps four days passed away without any special manifestation. Expectation was on the alert while in the discharge of every duty. One day I retired alone, for a more lengthy season of communion with God and his word. Being thus engaged, the saying of Jesus, "the words which I speak unto you, they are spirit and they are life," occurred to my mind. I wished to realize the truth of this declaration, and therefore breathed the petition in Scripture language, "O, Lord, open thou mine eyes, that I may behold wondrous things out of thy law." Instantly the answer came with conscious assurance to my heart, and from hour to hour, in my waking moments, the influence of that special baptism is felt. Like a grand panorama, viewed for the first time, the word unfolds in newness and fulness of meaning to my mind. Beholding, soon after this event, something which I regarded as the spirit of fanaticism, it was suggested in a gentle, peaceful manner to my soul, "*No where is it said, try the word, but it is said, try the spirits whether they be of God.*" Thus, and in other similar ways, a practical and instructive lesson has been continually growing out of the revelation made to my unworthy soul on that never to be forgotten occasion. And now, in conclusion, permit me to say to every sincere soul who is longing for great blessings, you should ask for great blessings, and not only ask, but believe and live for great blessings. If you will do so; they are yours, yours now, and yours for ever. B. S.



BY CORNELIUS CAYLEY, 1758, (AUTHOR OF THE GOSPEL ECHO, PUBLISHED IN THE GUIDE FOR NOVEMBER, 1848).

JESUS, I bow, and praise thy wondrous skill,  
That all my wants dost satiate in thy will ;  
Herein I rest, no further I aspire,  
*I've all I wish, in having no desire.*  
Give what thou wilt, and what thou wilt remove —  
Contented, I will bless thy perfect love.  
Thy power has won the day — O, glorious call !  
No more reluctant, now I yield thee all.  
'Tis here I find my mental cup runs o'er,  
And with a heart in peace I thee adore.

O, make me, Lord, like to a chrystal shrine,  
Through which thy radiant light may clearly shine !  
That many may therein thy glory trace,  
And give up sin and self to see thy face.

Yet though in humble love I this request,  
Do with me what thou wilt ! Thy will is best —  
*Something or nothing, just as pleases thee,*  
Thy will's enough — Thy will hath made me free.  
My griefs here end — here springs that perfect light  
Wherein I know whate'er thou dost is right.  
Thus I at Cana's feast make rich repast,  
And, grateful, own "the best wines kept till last."

Now all I am and have, O Lord, be thine !  
It is enough for me that thou art mine —  
My inward SUN, my outward guardian SHIELD —  
Whilst I remain a LILY of thy field.

The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit. His sorrows, grief, and suffering, can be equalled with nothing but his love. Christ's life was a pattern, his death a sacrifice, his resurrection glorious, his ascension triumphant, his intercession prevalent, and his coming again will be magnificent.

## O, FOR A CLOSER WALK WITH GOD.

A CLOSER walk with God! Is not the wish presumptuous? May man, finite man, innocently indulge such an aspiration? May sinful man presume to walk with God — with the *Infinite*, the Holy God? May he hold familiar intercourse with the Father of his spirit — enjoy the friendship of Jehovah? Can it be, that rebels against the authority of God, contemners of his holy will, and despisers of his goodness and grace, may be restored to the friendship of their offended sovereign? Have any of our fallen race been admitted to this high privilege? Wonder of wonders! This is not the dream of an enthusiast — it is not the wild raving of a fanatic.

'To this godlike height some souls have soared.'

*Men* have walked with God. Enoch did it; for centuries, here upon this same earth, and in the midst of abounding wickedness, he walked with God. Noah too, walked with God, when the wickedness of man was so great as to provoke the flood. Abraham, too, was called "the friend of God," and Moses talked with God, as a friend talketh with a friend. Nor has it been vouchsafed to these alone. In later times, John says in behalf of all who believe, "truly our fellowship is with the Father and with his Son Jesus Christ." It is the privilege of every believer then to walk with God. Nay, more — every son and daughter of Adam is invited to draw nigh to God, with the blessed assurance that He will draw nigh to them. All then may — you and I may — walk with God! Were but one favored individual of our race admitted to this "high calling,"

'How  
Would others envy! how would thrones adore!  
Because 'tis common, is the blessing lost?'

To walk with God! "Oh vain, vain, vain, all else" — all other honors, all other privileges. And yet, amazing stupidity! how indifferent are men to this high privilege! How few covet fellowship with God!

"Oh for a closer walk with God." How often we have sung this — but do we really desire it? Is it the wish of our souls? If so, then what hinders? God is willing — nay, more than willing, he is anxious to welcome us to this fellowship. Then why are we sighing and longing still? Why are we not rather rejoicing with joy unspeakable in the full fruition of this high privilege? Why are we not upon the mount with God? — *Herald of the Prairies.*



# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

PLEASING GOD.

NO. 4.

SOCIAL AND PUBLIC WORSHIP.

HAVING considered how we shall please God in the closet, let us turn for a moment to social and public worship.

The great Creator has made us social beings, and he would have us bring the social principle into our religion; thus it will be sanctified. The very element of piety is love — love to God and our fellow-men. Hence it is natural for those who thus love one another, to delight in mingling their devotions. Every Sabbath we go up to the courts of the Lord, and join with the great congregation; during the week we have our little gatherings for prayer, in the vestry, in the social circle, and around the family altar. Many of us engage in these devotional exercises perhaps nearly a thousand times in the course of a year. It is certainly a question of great importance how we shall please God in social worship.

1. Here as in every thing else, the first step towards pleasing him is, *to desire to please him* — making it a distinct and leading object. If we look into our own hearts in respect to this matter, we shall perhaps find a failure here. Is not the idea which usually presents itself when we are going to a religious meeting, that of personal enjoyment and

improvement? Our prayer is that God would give us a good and profitable season — refreshing us by the influences of the Holy Spirit. We want to be enlightened, warmed, animated. A common inquiry is, "Did you have a good meeting?"—meaning, "Did you enjoy it?" Now while personal enjoyment and edification are proper objects of desire, and suitable ends to be aimed at, yet surely the great idea, the leading thought should be, *to worship God*. In these acts, we publicly avouch the Lord Jehovah to be our God, express our sense of dependence on him, adore his perfections, acknowledge his right to rule, and declare to the universe that he is God, and there is none other.

Perhaps the bright angels, our ministering spirits, go with us and join in these services; but it is impossible to imagine them as seeking chiefly their own improvement; no, they are not thinking about themselves at all—the one idea with them is, to worship God, and doubtless their chief desire is, that the service may be pleasing to him. If we attend religious meetings simply with a view to our own edification, we may be said to worship ourselves, rather than our Maker. Our daily prayer is, "Thy will be done on earth as it is done in heaven." Then we desire that God may be worshipped on earth as he is worshipped in heaven. There they forget themselves, and think only of him.

2. Observe the manner in which affectionate children gather around their father. They climb upon his knee, look up into his face, throw their little arms about his neck, and tell him how much they love him. Complaints and requests are forgotten in these demonstrations of affection. No earthly parent ever takes half so much delight in the caresses of his children, as our heavenly Father does in us when with united hearts we exclaim, "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Bring an offering, and come into his courts." Is it not a sweet thought, that when the dear children of God thus unite to worship him, they really give him pleasure? "For with such sacrifices he is well pleased."

3. We must sympathize with our fellow-worshippers. We are not now alone with God, and our souls should take a different attitude, from what they do in the closet. Each one is to think and feel for all. There is a community of interest. While we thus unite in prayer and praise, our hearts flow together and are enlarged. The soul lifts up silent ejaculations like these: "Lord give thy dear children here assembled for thy worship, a blessed season—let each one be filled with the

Spirit, and enabled to bring thee an acceptable offering. Look tenderly on them, dear Father, and do for them exceedingly abundantly above all they can ask or think ! ”

4. When we enter the house of prayer, or the little room which for the time being is thus consecrated, let us call in our wandering thoughts. Many a one can say with David, “ O God, my *heart* is fixed,” who is not quite so sure of his *mind*. But where there is a sincere and earnest desire to give our whole attention, we may hope to receive Divine aid. If we are filled with the Spirit, our thoughts will not be apt to wander from heavenly themes, though they may not always follow the speaker. Surely, when we come together expressly for the worship of God, there should be a concentration of all the powers of the soul. It is the greatest thing we ever attempt to do.

Suppose the recording angel should write down the prayer of the individual who leads our devotions, and then interline it with all the idle and irrelevant thoughts which we have allowed to pass through our minds. How strangely the prayer would read ! We should be ashamed to have a document like this sent up to the court of heaven. Can the great Advocate there present such petitions ? Yet no doubt our merciful High Priest over-looks much infirmity of this kind, where he sees an earnest desire to worship him with the whole heart and mind.

5. Posture in prayer. This point, though it may be deemed of little importance, is deserving of attention. It is true God looketh on the heart, yet it may be he observes also the position of the body. It is the greatest proof of affection for an earthly friend, when we are careful to please in little things. The practice of sitting in prayer, which within a few years has obtained in some churches, seems unsuitable, irreverent, unscriptural, and is contrary, I believe, to the usage of the Christian church in every age and nation. Probably the feelings of most Christians incline them to kneel in their private devotions ; why then, should they be disposed to sit in public ? It would strike us as very strange and improper for the one who leads in prayer to remain sitting ; then why should those who join with him ? Is there not something in our hearts which tells us it would be pleasing to God that we should stand or kneel before the throne of grace ? We read in scripture of standing, kneeling, and prostration, but never of sitting. “ O come let us worship and bow down ; let us kneel before the Lord our Maker.”

6. When we engage in public or social worship, let us sympathize with the preacher or leader of the meeting. While we listen, instead of criticising, let us be praying for him. It would strengthen a preacher,

it would make him eloquent, it would give him power, if he had reason to believe, that nobody was criticising, but all were praying for him. We should not expect too much of the speaker. We must not require him to *carry us* — he is only to *lead us*. We must not calculate on having our hearts warmed by the fervor of his eloquence, or by his loud and impassioned tones. No, let us look into the glorious truths and promises of God's word, really believing and appropriating them; then our hearts will not fail to be warm. This suggests the remark, that we should not leave our religious teachers to do all the studying and thinking. We must investigate the truths, examine the duties, explore the promises, and apply the great principles of the gospel, for ourselves — no one can do it for us. It is marvellous how ignorant a person will remain on these points, who is always hearing, but never studying. If we would please God in our manner of listening to sermons, we must not only be attentive and prayerful at the time, but afterwards examine the subject for ourselves. Truth does not become ours till we comprehend it, affectionately receive it, and faithfully act upon it.

7. Those who preach, and those who lead in prayer, or singing, should remember, that they cannot please God while they are intent on pleasing men. It has been suggested, that perhaps the good angels attend us in our public devotions. We may not be sure of this, but we are sure of the presence of a bad angel; that great enemy "who goes about like a roaring lion seeking whom he may devour," always follows us into the church and the conference room. He tempts the audience to think of the speaker, and the speaker to think of the audience, that all may lose sight of Him whom they have come to worship. With what feelings must the great Searcher of hearts look upon a congregation, assembled professedly to worship him, where the speaker is only trying to be eloquent, and the singers are only trying to be musical, and the people are trying to keep awake!

8. I would venture to suggest, that *confessions*, as a general thing, are not so appropriate in public prayer, as they are in the closet. It is common for those who lead our devotions, to make from Sabbath to Sabbath, and from meeting to meeting, such wholesale confessions of sins, as cannot apply to all, and ought not to apply to any. The effect is bad. The impenitent say within themselves, "These Christians are not sincere in their acknowledgements of guilt; if they were, they would break off their sins, and not have the same confessions to make over again at every meeting."

The young convert, whose heart is warm with its first love, finds

something chilling and depressing in these complaints. He had much rather be singing, "Unto Him who hath washed us"—and it is much better he should.

There is a large class of professors of religion, on whom the effect is injurious. They are prone to "measure themselves by themselves, and compare themselves among themselves." They do not say it in so many words, but they have a feeling, that so long as they are not worse than many others in the church, they are not very bad. These persons have their consciences quieted in regard to their conformity to the world, neglect of duty, and indulgence of wrong feelings, by bearing such sins continually confessed in public and social worship. They suppose the speaker includes himself and all other saints, in his sweeping assertions of universal disobedience, and comfort themselves with the thought, that if they are not what they should be, they are at least, doing as well as the rest.

There is in every church perhaps a class of humble, conscientious Christians, who are truly hungering and thirsting after righteousness. As they read the promises, and dwell on the riches of grace in Christ Jesus, their faith grows strong, and they mount up on wings as eagles. They believe that "through God they shall do valiantly"—they can "run through a troop and leap over a wall." But when they hear from their religious teachers, these confessions of perpetual disobedience in thought, word, and deed, they are perplexed, their faith is crippled, and the conviction that sin is something inevitable, fastens upon them, and clips their wings. Now it cannot be pleasing to God, that we should thus embolden the false professor, and dishearten the true Christian.

S. J.

For the Guide to Holiness.

## THE TWO WITNESSES.

"The Spirit itself beareth witness with our spirit, that we are the children of God."

BROTHER KING:—At some periods in my religious experience, it has been difficult for me to distinguish between the witness of the Holy Spirit, and the witness of my own spirit. This perplexity has arisen from the fact that both witnesses speak through the *consciousness*; and how one witness represented the same fact as the other, through the same unmistakable speaker, and yet differently from the other, I could not see.

But seeing that both witnesses are spoken of in the holy Scriptures, the one distinguished from the other — the divine Spirit, witnessing *with* the human spirit, — I have desired to have the distinction clear in my own mind. Whatever relates to the knowledge which the soul may have of its own state before God, has much practical importance in it. Mr. Wesley gives us to understand that our own spirit in the case, is the *conscience*. The conscience, then, must have some ground to act upon ; it must have a standard by which to judge, — one which, being measured by, we are acquitted or condemned. The bible gives the standard for the Christian's conscience to measure by. The life of Jesus Christ, so far as his human nature alone is seen, and the character of perfect Christians, as given there, together with the commands and assurances which we have in this holy book, furnish a standard by which those of us who see it to be our privilege to be dead to sin, find our consciences to be judging us. We might better say, perhaps, that in the absolute sense, the commands give the standard, and the promises, with the example of those who lived by faith in them, are explanations and encouragements. Now our conscience judges us at all times, under the varying circumstances which human life brings along with it from day to day, by the standard by which we see ourselves called to be judged ; and it is always handing over its testimonies to our consciousness, to witness for us or against us. If under provocation, I return evil for evil, the witness is against me ; but if by the grace given me, I overcome evil with good, I have the witness of my own spirit that I am approved by Him who has set the standard for me, and has given me light to see it. Again, if I am in trying circumstances, under the temptation to impatience, and the temptation finds no answer in my heart, the conscience sends up its testimony, and the consciousness is meanwhile recording it, and thus I have the witness of my own spirit again, that I am approved. And so of the days and weeks as they pass, which are filled up with circumstances that call us out, and lead us to exhibit to ourselves, at least, what we are. If our consciousness, having been constantly taking the testimonies of our conscience, has nothing to speak against us, and thus shows that we stand approved, we have what the holy bible calls the witness of our own spirit, that our ways please God. "And hereby we *do know* that we know Him, *if we keep his commandments.*" 1st John, 2 : 3.

If in the given case, I feel *in my heart* like returning evil for evil, or feel impatience when tempted to it, though I make no outward expression of it, the witness of my own spirit is against me ; supposing myself, as



I do, to have received the light which holds me to be judged by the standard of the pure *in heart*. To be sure there is but one standard by which all are to be judged ultimately; when each will be called to answer not only for the light that was really given, but for what would have been given in future, had the present gifts been improved. But the conscience judges by only that light, which in her time of judging, fills the compass of her vision, and as the mind in its onward progress in spiritual knowledge, gives the conscience enlargement to the circle of her vision, we call these successive degrees of light, which she receives, for the sake of convenience, so many graduating standards for the conscience to judge by. Happy are we, who having improved the light of conviction, have received the light of the new birth, together with forgiveness for all past neglect; and having improved this also, have got hold of the great idea of perfect faith and perfect love.

I sometimes hear those who profess sanctification, speak doubtfully, when asked if they are yet standing in that holy state. They say — "I don't know how to answer; I have not the witness of *the Spirit* to it." I would inquire of such, if they could not know what was their state, by the witness of *their own spirits*, during this time when the Divine witness is withheld.

If one gets angry, he knows it; he could say, I am conscious of having the feeling of anger, just as soon as the feeling comes into existence in the mind. If he feels pride — a desire of self-exhibition — he knows it. If he feels self-will, or any feeling growing out of it, he knows it; he cannot help knowing it, for that speaker in the soul which says *I know*, is never asleep — is never indolent; this consciousness, which first tells us what we feel, and then, in the same moment, tells us what the testimony of our conscience is concerning that feeling, gives us to know whether we violate the law of love or not.

I know that persons may have a hastiness of spirit which will cause them to hurry by these inward testimonies, in their outward pursuits; so that they will say, "I hardly know what my state is." But the clear-eyed conscience will take them back there, and condemn them for yielding to the temptation to this haste, which outward things are always presenting to us. They are under condemnation for this very not knowing. Their sin began when they began to have this indistinct view of things; for this darkened state of the mind pre-supposes and includes unbelief, so that in this case they may know that the testimony of their own spirit is against them.

Well then, if we may have the testimony of our own spirits in these particular instances, we may in the same way know whether we are

*uniformly* in the right state of heart or not; we may judge ourselves by the fruit that our hearts spontaneously bear.

But it will be asked, how we shall get the testimony of our own spirit in the first place; before we have had *time* to judge by what we show ourselves to be in the lapse of time, and under different circumstances. I would answer, that we may know in the first instance by seeing what we *do* in the first instance.

If, when we come to God with our whole heart, as well as we know how, offering him that very heart that he has called for, we believe that he takes it just *as* we bring it, and *just while we are bringing* it, we do what the bible, in all its commands and promises, makes it plain we should do; we credit the promises of the eternal God, and make him appear a reasonable being in the sight of the other subjects of his government, who are beholding us. But if we refuse to do so, we refuse to give the God that made us, our confidence; we refuse to trust *wholly* in the merit of Jesus Christ, by looking after some merit in ourselves — hesitating to believe God receives us, because we see such unfitness in ourselves. So in the very first instance we know which we do; and we know when we can say that our conscience approves us. When we come to the Purifier of hearts, with not only our purposes, — determining to lay aside every thing that he disapproves, but with our confidence too, believing that he embraces us closely in his holy arms the moment we throw ourselves into them — we have the witness of our own spirit that we have done our part; we are conscious that we have given all, and that we have faith in God that his own covenant has made it sure that he takes all — the whole heart — the whole being.

The consciousness is an *authoritative* ground of belief; this being so, we have ground to *know* that we have believed in God, without reserving place for a single fear, when we *have* done so. This then is the first step in the way of perfect faith, (faith for a perfect cure) and perfect love immediately follows; for perfect confidence cannot long exist without perfect love. And it is this faith, and this love, which regulates the heart, and while existing, keeps it in that state where it brings forth easily and naturally, all the fruits of "perfect love."

The very heart witnesses for itself through its own appropriate speaker. "He that believeth on the Son of God, hath the witness in himself." And though this witness cannot be got — though the soul cannot get into the state where she can have the witness in herself — without the Divine Spirit to strengthen her weakness in every step, yet we think that this witness, in itself considered, is distinct from the witness of the Holy Ghost, and should be so understood. But what is the witness

of the Holy Ghost? — The speaking of God through the consciousness, (for it comes through none of the outward senses) testifying that we are approved by himself, without carrying the mind through any process of comparison — without referring it to any times, places or circumstances; — the testimony of Him who searches the heart, in his own hand-writing there.

And here, I think I can see the difference between the witness of *the* Spirit, and the witness of our own spirit. To get the witness of our own spirit, the mind has to examine its own operations. It takes its data from time, place and circumstance; and under powerful temptation, it has to do this with great care, in order to withstand Satan, when he disputes the testimony of our own spirit. God shows us in this, as much as in any other way, that what he knows, he knows without any process of investigation like ours; and as he knows the mind, so he speaks to the mind. If we should be asked, when enjoying the witness of the Holy Spirit to our sanctification, *how* we know we are in this state, we should find that we had not been thinking of our *reasons* for believing that our hearts were right, since God himself had been witnessing for us; we have been believing the fact, without having an exhibition of the evidence of it.

Nevertheless, the evidences of it are at hand, to be resorted to at any moment; for the Holy Ghost never gives his witness, of course, until we have the witness of our own spirit; and the witness of our own spirit is made up of reasons. And I believe that those who keep the witness of their own spirit clear, do almost always have the witness of the Divine Spirit *with* their spirit. The Word of God seems to take this for granted. Here sits holy love in the centre of the soul, and by her undisturbed attraction all the movements of that soul are regulated, and her satisfying voice is answering — it is right — all is right. But when holy love suspends her witness for the exercise of our faith, or for the strengthening of some of the other faculties, it is then we must believe the testimony of our own spirit, meanwhile *getting* the testimony of our own spirit, by believing on the Son of God with the whole heart — though it be doing it in no light but the light of the promises. In so doing, we retain our power to walk uprightly before our God, and as soon as the eye of love sees that we are sufficiently exercised in this absolute kind of faith; her voice in the soul is again heard. The soul that retains its own witness clearly, in the time when the divine witness is withheld, will have an unbroken tendency to listen every moment for the voice of her beloved, until it is heard again.

A STUDENT.

September, 1849.

For the Guide to Holiness.

### THE TRUE REST.

'T is not in vain the mind,  
By many a tempest driven,  
Shall seek a resting-place to find,  
A calm like that of heaven.

The weak one and dismayed,  
Scarce knowing where to flee,  
How happy, when he finds the aid,  
That comes alone from Thee.

In Thee, O God, is rest;—  
Rest from the world's desires,  
From pride that agitates the breast,  
From passion's angry fires.

In Thee is rest from fear,  
That brings its strange alarm,  
And sorrow, with its rising tear,  
Thou hast the power to calm.

U.

For the Guide to Holiness.

### KNOWLEDGE IS POWER.

THIS is true, in whatever sense we may consider it, but more especially in a scriptural and spiritual sense. The science of human wisdom has wrought wonders in every department of man's social and moral existence. This science has not been attained but by a close and self-denying use of appropriate means. Years are devoted to acquisition of knowledge in the theory, and years more in its practical application. By this process, the poor and the ignorant have in many instances arisen to the highest eminence of honor and usefulness. In no case has a diligent and practical acquisition of useful knowledge passed away unrewarded. God has ordained, both in the natural and spiritual world, that the hand of the diligent should "make rich," should "bear rule," that his soul should "be made fat," that his substance should be "precious," and that his thoughts

should "tend only to righteousness." Blessed reward! Blessed encouragement to labor for that which is good!

And now, what we want on the present occasion, is to suggest to Christians, the importance of a close and self-denying resort to all appropriate means, for the acquisition of scriptural and spiritual knowledge on the subject of holiness. Such knowledge is necessary, yea, essential; it is attainable; and such knowledge is power, in a sense far exceeding the ability of human language to describe. The want of this knowledge in the theory, often proves a barrier to that deep experience which sincere panters after holiness might otherwise enjoy. We want scripture views of the doctrine, together with a scriptural experience, and a scriptural practice. Individuals possessing this, have a key to all the treasures and glories of the heavenly world; they become partakers of the divine nature, and know what it is to be "changed into the same image, from glory to glory, even as by the Spirit of the Lord."

God commands us to "learn to do well," to "grow in grace and in the knowledge of Jesus Christ," to "follow on to know the Lord," and to "comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth (human) knowledge, that ye might be filled with all the fulness of God." These commands are obligatory upon all men, but more especially upon Christians. To neglect or disobey them, is to incur darkness and guilt.

Dear reader, art thou resting in present attainment, either in knowledge or experience? If so, thou art doing despite to the command and to the Spirit of that God who requires thee to "GO FORWARD." Be resolved to do so no longer. As we have suggested above, use the appropriate means to get knowledge, experience and strength, that you may not only be more happy — more holy — but that you may more successfully fight the battles of the Lord, and win many souls to Christ. A brother somewhat prominent for a constant devotion to the cause of holiness, remarked in the hearing of the writer not long since, that he had to use means to keep up a lively interest in his own soul on this hallowed theme. This is the concurrent testimony of all who are living and thinking witnesses to the blessing of entire sanctification.

We might refer to some of the means necessary to promote this

growth in knowledge of holy things, but shall leave them for the consideration of our readers. We hope each will add to his faith knowledge, even that knowledge which shall enable him to be a workman, successful in his calling, and one whom Christ shall not be ashamed to own, before men and angels, and finally to shine amid the constellations of the heavenly world.

B. S.

For the Guide to Holiness.

## THOUGHTS ON THE REST OR PEACE OF THE HOLY SOUL.

No. 1.

### THE HOLY SOUL RESTS FROM REASONINGS.

WHEN the soul, by the renovation of the life of faith at its centre, has become fully united with God, it experiences a rest, a calm and triumphant peace, which is a foretaste of the heavenly world. I propose to illustrate the nature of this divine peace or rest in a number of particulars.

Among other things which will be mentioned in their order, the holy soul *rests from reasonings*.

2. The reverse of this proposition is true in regard to those who are not holy. It is not natural to the soul, so long as it remains in a state of alienation from God, to suppress reasonings. God is not more the centre of the life of the soul, than he is the centre of all truth. When God is displaced from his centre in the soul, the relations of truth are unsettled. It is then, that man, cast as it were on an ocean without soundings and without shore, knows not where he is, nor what he is. He resorts to reasoning, therefore, from the necessity of his position. So great are his perplexities, that he is obliged to reason. He doubts, he inquires, he compares, he draws conclusions, he pronounces judgment. His whole mental nature is in action; without its being the action of rest, the quiet movement of the Divine order. Perhaps it is well that it should be so, until, by making inquiries without results, and without finding the true rest of the spirit, he feels the necessity of turning to God in humility, who is the only source of truth for the understanding, and of pacification for the heart.

3. It is different with the truly holy soul. It is a remark often made by spiritual writers, a remark which is founded in all correct views of



God's inward dealings, that the holy soul rests from reasonings. In order to understand this proposition, however, it is proper to say something in explanation of the terms used in it. The term *REST* is *relative*. It has relation to and implies the existence of the opposite, namely, *unquietness* or *unrest*. The term *REASONING*, is the name of that important intellectual power, which compares and combines truth, in order to discover new truth. Under a divine direction, this power is susceptible of useful applications and results. It is then entirely calm in its action, and is consistent with the highest peace and joy of the spirit. To rest from such reasonings, from reasonings which do not disturb rest, would be an absurdity. When, therefore, the remark is made in spiritual writers, that the truly renewed soul has rest from reasonings, the meaning is, that it has rest from *unquiet*, *agitating*, and *perplexing* reasonings; from reasonings which are not from God. It is certainly a great religious grace, to be free from such reasonings.

4. He who has no rest, except what he can find in reasonings, never can enjoy the true rest, because reasoning never can give it. It is not an instrument adequate to such a result. There are some mysteries in the universe, which reasoning has not power to solve. To a created mind, for instance, a mind which is uncreated must always be a mystery. From the nature of the case, God is a mystery to the human mind, because, being uncreated, he is, and always must be, incomprehensible. Incomprehensible in his nature, he is incomprehensible also in many of his creative and administrative acts. The apostle, in speaking of the depths of God's wisdom, exclaims, "How unsearchable are his judgments, and his ways past finding out!"—Rom. 11, 33. Well may those judgments be called unsearchable, and those ways past finding out, which pertain to the Infinite. It is obviously impossible that the finite should fully explore them.

5. As, therefore, there is a multitude of things which reasoning cannot resolve; all attempts to satisfy ourselves on such subjects, must be attended with disquiet and anxiety. The true wisdom is, to wish to know all that God would have us to know; to employ our perception and reasoning under a divine guidance, and to seek nothing beyond that limit. All beyond that we may properly and safely leave, knowing that all things work together for the good of those who love God.

We may illustrate our position perhaps, by saying that we are a people on a voyage. Providence is the vessel, if we may so speak, in which we are embarked, and in which we are borne on over the vicissitudes of our allotment, over the waves of changing time. The vessel in a

world like this, where good and evil are conflicting, may be tossed with violence; but the mariners should be calm. Let the vessel float on. The winds and the currents are *not accidents*; but every movement of them, every rolling wave, every breath of wind, is under a divine control. The pilot is awake when he seems to sleep. The rest of God is not the rest of weakness or of forgetfulness, but the rest of security. And his work is not the less effectual and the less certain, because it is done "without observation." It is our business, when we have done all that he has commanded us, to leave the result with him, without fear and without questions.

The vessel which bore the Saviour over the sea of Tiberias, was tossed by the storm. His disciples came to him in great agitation, and called upon him for help. In quieting the raging of the tempest, he thought it a suitable occasion to rebuke them for giving themselves up so easily to the reasonings and fears of unbelieving nature. "And he saith unto them, why are ye fearful, *oh ye of little faith!* Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him."

6. At the present time, and for some years past, there have been great changes and perplexities in nations. All the positions of society have been reversed; problems have been started which affect the basis of civilization; governments have been overturned; the low have been elevated to places of power; and the great have been driven into exile or cast into dungeons. The man of the world reasons; politicians gather up the letters of history and try to spell something, which will disclose the mysteries of the future. But God keeps his own counsels. The wheels of his vast government move on. But he who trusts in God, is not troubled. His belief in the Creator harmonizes and triumphs over the confusions of the creature. And faith is calm, where reason is confounded.

7. Having exercised your reason, till you find there is no peace in it, rest at last in the God of reason. Link the weakness of finite wisdom to the strength of Infinite wisdom. What thou knowest not, *believe that God knows.* Blindfolded to the future, nevertheless walk on, with God's hand to guide thee. And thus accept the fulness and strength of Infinite wisdom, which is pledged to all those who have faith, as a compensation for the deficiencies and weakness of their own. God will work out problems for the humility of faith, which he hides from the confidence of unsanctified deduction, and thus the truly humble and devout

Christian, who knows nothing but his Bible, will have more true peace of spirit, than the unbelieving philosopher. L. M.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

BROTHER KING:—As the pages of your “Guide” are sacredly consecrated to *experience*, rather than *theory*—if the following humble testimony, in honor of that grace that purifies the heart, may be deemed worthy to afford encouragement to one soul that is athirst for purity, you are at liberty to give it to your readers.

On the earliest page of memory, I find records made of visitations from the Holy Spirit. I read no line there, however, that tells of a devoted mother leading her child to the place of secret prayer, and with prostrate form—uplifted hands—and streaming eyes, imploring the divine benediction upon her; I love to dwell upon a scene like this, when I find it in another's history; it gives rise to emotions of admiration that are indescribable. But such a picture does not grace the humble story of the writer. I never was familiar with the smile of a pious mother. Before I had become *conscious* of her tenderness, she bade me farewell. They tell me that at the calm twilight hour, one day in June, a bird came in at her window, and rested on the bed-side. She said it was a *spirit* come for her, to escort her to a brighter world. It lingered a little while, and when it flew away, she slept in death. My father's profession called him incessantly from home; but when there, he never took me upon his knee, to tell me about the Saviour of sinners; his own heart was a stranger to things of a spiritual nature. I never was an inmate of a Sabbath School—that happy gate which opens into Christ's visible church. My footsteps were never trained to tread “the sanctuary of the Most High;” and the sound of the gospel trumpet was too distant to fall upon my ear.

My home was a retired farm-house, hidden almost in the seclusion of surrounding woods. It was here I passed away the hours of childhood,—a stranger to the world beside. No one ever thought of coming to *our* abode, to bring the glad tidings of salvation.

I go back to these scenes, in order to show the marvellous leadings of the Holy Spirit, which thus, unaided by any human instrumentality, in the very dawn of childhood, made me to feel the necessity of a regen-

erated nature. By its hallowed beams, gilding the darkness of my understanding, sin was made to appear in its real character; which made me long for a deliverance from it. For months together, my days would be passed in sinning and repenting, alternately. Sometimes my convictions would be so keen that I would steal away to some lone spot — the thickest part of a wood — where I would vent my tears and cries, until the anguish of my heart would in some degree subside. But I was a stranger to the mystery of "*faith* in our Lord Jesus Christ." Consequently, I wandered to and fro in my "wilderness state." But it pleased God to let a brighter day dawn. A change came over my father's house. I was allowed to go to a Methodist prayer-meeting. I knelt when the worshippers did, and prayed for mercy — arose when they arose, and took my seat. Some one overheard me praying, I suppose, and whispered, "Believe! and praise God for salvation!" It was enough: in a moment, my chains fell off. My soul mounted as in a fiery chariot. I seemed to see the Saviour, surrounded by a host of glorified spirits — and he looked on me, and smiled. From this period, I was literally the subject of another state of existence. The word of God was the companion of my wakeful hours, and its inspiring truths gave character to the visions of the night. I had many sore conflicts with the powers of darkness, but they were invariably followed by unspeakable triumphs of soul, and increased confidence in a delivering Saviour. All fear of death and judgment was removed: yea, they became themes of richest thoughts. In a word, I seemed daily, to *walk with God*.

No one, that I remember, ever talked to me of *holiness of heart*, but I clearly saw that I must love God with my whole soul, as the only possible qualification for living with Him forever. But I hasten to a sad reverse of experience. After two years, another change transpired beneath the paternal roof. I was no longer allowed to go to the house of God. After months of sorrow on account of it, I began to yield my confidence — listened to the entreaties of a mandate voice that was both loved and feared — and requested the removal of my name from the church. I felt it to be a fearful expedient, but it was not wholly a voluntary act. I reserved a serious intention, when circumstances would admit, to unite with the people of God again. But I allowed myself to become discouraged — and the comforts of grace faded away into a shadow. At length I left home, to engage in an important avocation; my resolution came back to my mind, but alas! the balance of religious character was gone — and I felt no disposition to resort to a mere pro-

fession. I was unhappy; I tried the world as an antidote. I was pleased with its charms, though I could not make myself a stranger to the truth that they lured to death. I listened eagerly to the strain of the syren; but I could not close my ear to the stern admonition: "She that liveth in pleasure is dead while she liveth!" I never entered a gay circle but with faltering steps; I never returned from one, but with a heart whose vacant recesses echoed dolefully to the conclusion of the wise man's researches: "Vanity of vanities and vexation of spirit!" I trembled to forget, and yet I was wretched while I remembered the past. Oh! the forbearance of Infinite mercy, that would not—

"—let the lifted thunder drop"

upon a rebellious subject! After a lapse of many months, I was constrained, through the interposition of an overruling Providence, by placing me in the way of religious influence, to reach after the lost pleasures of religion. But I did not at once unloose my hold upon the world; I aimed at a *medium*. I tore my heart from some of its idols,—formed religious habits and associations, to some extent,—cultivated an interest in the institutions of Christianity,—particularly the cause of Foreign Missions,—studied, fasted and prayed, but was not re-instated to my former peace. A crisis occurred, that most clearly showed me the ground I occupied. I was thrown in the way of worldly society, and solicited to partake of poisonous joys—which, though unsought, I found I had not sufficient courage to resist. I entered tremblingly the gilded snare, and was well nigh fatally enclosed. At an interval, I sought my closet, and prostrated myself before the Lord. The Holy Spirit seemed about taking its flight. Never was a soul nearer being lost! Oh the recollection of this period! I involuntarily pause to repeat new strains of praise to an *omnipotent* Saviour's grace, while I fancy I hear the celestial chorus in commemoration of it, that breaks from the harps of happy spirits above, of whom it is said, "which things" they "desire to look into!" But I proceed:—The gentle Dove forbore his flight, and sealed the solemn vow, to "renounce the world" and seek my only joy in Christ for ever. Two weeks, I think, precisely, from this evening, found me a humble—or at least a *weeping*—penitent, at the lowly spot where I first found a sin-pardoning God. The fourth evening I approached the altar. I was again made to rejoice in justifying grace. My soul was very happy—but in *that very hour* I saw,—I *felt*, that *pardon* was not *purity*. I panted for the full image. I eagerly read every work I could find, on the doctrine of Christian holiness. Five



months passed—but my researches in *theory* had yet failed in introducing me to the *experience* of “a heart in every thought renewed.”

Oh, how I longed to converse with some one who could assure me they *felt* the sanctifying influence of the all-cleansing blood! A sister handed me the memoir of Mrs. Rogers. The *simplicity* of the way by which she was brought to render the entire sacrifice, gave courage to my longing heart. At once I resolved to seek full salvation as a *present blessing*. A week rolled by, while I was trying to learn the hard lesson of receiving “by *faith*”—and receiving “*now*.” I became a mystery to myself. The adversary made his last grand efforts. Wherever I went to pray, the suggestion arose, “Not here! not now!” But *conscious need* impelled me on. Sometimes I wept profusely; sometimes I prayed agonizingly, and seemed near the blessing; and again I could scarcely weep or pray at all.

On the evening of the 11th of February, 1846, I retired to my chamber, bearing the memoir alluded to, and the Holy Bible in my hands. I opened the former, when it seemed whispered—“Why not seek direction in the Word of Truth, *alone*?” I closed the book, and opened the sacred volume: my eyes fell upon the passage, “Ho, every one that thirsteth, come ye to the waters, &c.” I listened, as to a voice directly from heaven. The invitation looked as broad as the universe, and as free as the vital air. I extinguished the light, laid my hand upon the promise, and knelt before the Lord, solemnly resolving to plead, should it be practicable, until the break of day.

At once I was imbued with the spirit of wrestling Jacob. I plead upon the ground of the invitation and the promise. Ah, how truly I felt that I came “without money and without price!” Hours fled away, while I seemed to talk face to face with God. I was soon *wholly consecrated*, and rather than give up the struggle, I believe I would have fallen a martyr on the spot. Yet I could not appropriate the purifying merits. I asked why I should be brought into such communion with the Invisible, and still be unbled. I was assured I had not yet *believed*! I inquired, “What, Lord! must I *believe* so great a thing as my heart *made pure* without an *evidence first*?” “Presumption in the first degree!” interrupted the grand enemy. “Faith is the *evidence* of things *not seen*!” said the Word of God. I caught the immutable declaration, and in a moment ventured my *all* upon its authority. I threw every power of my soul into the *act* of *believing*. There was no *fanaticism* resorted to, but the utmost *simplicity*. I said, “Lord, I believe, if I were *this moment* ushered into thy presence, I should stand, washed from every



stain in the Redeemer's blood, *spotless* before thy throne!" A *moment* had not fled, before the place seemed filled with the very atmosphere of heaven. In breathless rapture, I *listened* to the echo my soul sent back to the tidings of angelic spirits in the heavenly world:—"A worm of earth is sanctified to God!" A *whisper* would have been too boisterous to have mingled with the holy stillness of the scene.

When I opened the Bible for the first time after I entered into such solemn relations to God, I had a single, undivided purpose: it was to *learn the Divine will*. With the same simple, perfect confidence that would characterize momentary suspense for the answer of a friend, I turned over the hallowed pages—when my attention was arrested by the sixth chapter of Romans. I learned I must "*reckon*" myself "to be dead indeed unto sin, but alive unto God through Jesus Christ." From that hour, for more than three years, I have leaned upon Jesus, as a *full Redeemer*. I have been assailed in many instances, by the very powers of darkness; but through Christ, have been more than conqueror in them all. Storms and angry waves of tribulation have dashed *around* my soul; but the Omnipotent arm has stayed them from breaking *in* to inundate my peace! *Christ* is the *centre* to which my being tends. I am learning there are *degrees* of sanctifying grace. I have proved *some* of them—but, while conscious they have only been the *introductory* ones, I am not disheartened. *Perfection* has ever been the work at which my immortal powers have aspired;—to the Triune God, be all the praise, that I have found the *pathway* to it! I am a *sinner saved* through Christ! Oh that every believer were a witness to sanctifying grace! Oh that the church were a flame of *perfect love*! LOUISA.

NEW JERSEY, 1849.

For the Guide to Holiness.

## JOURNEYINGS TO MOUNT ZION.

No. IV.

CHRISTIAN EXPERIENCE.

*August 24.*—Let us turn over and read the inspiring pages of the biographies of departed saints. How sacred are their memories and how sweet their experiences! What a shining path they trod, and what beacons through a wilderness to after-coming pilgrims! O, how many Israelites indeed can we point out, who fought manfully the good

fight of faith, who contended earnestly for the victory, and now that they have overcome through the blood of the Lamb, they mingle among the harpers of glory, and sweep the holy lyres of heaven.

"Worthy the Lamb, they cry,  
To be exalted thus!"

These have passed before us in the Christian race to our Father's house above. But they have left us their example. "Being dead they yet speak." And the lesson we learn from their journeyings, contrasted with our own, is that the Christian experience is about the same with each individual pilgrim to Mount Zion — the same in all respects, the same in all ages. There may, it is true, be some little dissimilarity of circumstance, but a great unity and oneness as to the trials, comforts, temptations, deliverances by the way, and the final conquest in the end. The experience of one corresponds with another even minutely, and the general experience of each and all, is remarkably similar. We have been impressed with this "painfully-pleasing" fact, in hearing our class relate their Christian experience this morning. God so orders it — be it so, Amen!

"Before our Father's throne, we pour our ardent prayers,  
Our hopes, our fears, our joys are one, our comfort and our cares:  
We share our mutual woes, our mutual burthens bear,  
And often for each other flows, the sympathizing tear."

But how different will it be when we all arrive at home. How infinitely more blessed, when we have entered our Father's house in the skies, and occupied our mansions prepared for us! Here our tears are mingled with our joys, our sorrows and trials with our pleasures and comforts. Here, at best, it is but a mixed cup: but we may resignedly drink it for our Father's hand administered it. Yet we may look forward with transporting joy and increasing delight, to that better and to that happy country, where,

"From sorrow, toil and pain, and sin we shall be free;  
And perfect love and friendship reign, to all eternity."

#### THE WAY OF HOLINESS.

There are seasons, when Christ deigns to feast with his saints upon joys well refined, and causes us with joy to draw water from the wells of salvation. And, again, there are seasons, when we greatly "hunger and thirst after righteousness." Just at this time I feel my need of the waters of life to refresh my weary soul, and the consolations of his grace to revive me by the way. We are passing through an enemy's land, and

must needs fight our passage quite through to the promised land. We must expect seasons of clouds, as well as sunshine. Clouds may intervene between God and our soul, yet they may not between him and our faith. My trust at this hour is unshaken in the living God. I feel I have not lost any thing whereunto I have attained. Thanks be unto God !

When I look back upon the days of my boyhood, when first I met the children of God in the class-room, and then look at my present state of grace, O, how I am astonished, how enraptured at the amazing mercy of God ! “O come and let us magnify his grace together.” That early season of my life was a season of small things — “weak and feeble was the day” — but that I now should have to teach and speak to fathers and mothers in Israel, in the class-room, of “the deep things of God,” of his sanctifying grace to me, instead of looking naturally up to them as pillars in the church of God, knowing all the will of their heavenly Master, “even their sanctification,” and leading in the highway of holiness, and instructing the younger, “as babes in Christ,” is a matter to me of profound wonder and astonishment ! *I speak in great humility*, and while we speak of these things, we speak not to condemn or reproach any, but that speaking of God’s goodness, we might magnify his name, and place some incentive before believers, that they may “perfect holiness in the fear of God.” The Lord make me exemplary, holy and useful. Though first of all the class to acknowledge the higher and deeper joys of a life of holiness, may I not be the only one to feel and know and acknowledge Him “who cleanseth us from all unrighteousness.” Though I have been led in a strange way — in a way I knew not — in a way peculiarly strait and plain ; yet I will say it has been a pleasant way — a safe way — a way of great delight, for it has been in “the way of holiness.” Thanks to God for this *better* way !

#### THE FULNESS OF GOD.

*September 3.* — How many believing Christians rest short of that fulness ! Yet they hunger and thirst after righteousness, while they are not looking for, nor particularly desiring to be filled. Says the Saviour — “Ask largely, that your joy may be full.” O that we may be enabled to comprehend with all saints, the height and depth, and breadth and length of the love of God that is in Christ Jesus our Lord, and that we may possess that peace which passeth all understanding, “that we may be filled with the fulness of God.”

We see no good reason why Christians may not enjoy much as well

as little — why they may not enjoy *all* that God wills they should, as that they should enjoy any — that they should drink from the fountain as well as from the stream which flows from that fountain. Christ is the fountain of all blessedness, and if we abide in him and he in us, he “shall be in us a well of water springing up into everlasting life.”

“In Christ, all truth and grace reside,  
His goodness is a flowing tide.”  
“To me the well of life Thou art,  
Of joy the swelling flood;  
Wafted by Thee my willing heart,  
Returns to God!”

#### TRUST IN GOD.

*September 7.*—I can truly say this morning, though the mountains be cast into the midst of the sea and the waves roar with the swelling thereof; yea more — should the earth be burned up, and the heavens pass away, so that there should be no place found for them, yet can I trust a faithful Lord, and triumph in the God of my salvation! I feel assured that God is mine and I am his; and while I praise him for all that is past, I will trust him for all that is to come. God is faithful, and in no wise slack in his promises; therefore, the children of men should trust in him evermore. Our feet shall not slide but stand in an even place, so long as we rely on God and make the Lord, our confidence. His grace is sufficient to keep us. “They that trust in the Lord shall be made like Mount Zion, which abideth for ever.” Blessed are those whose faith hath saved them thus far: more blessed still those who are faithful to the end. Thy promises, O Lord, are very faithfulness, and especially to them who run the way of thy commandments: they will thus abide for ever.

“Faithful, O Lord, thy promises are,  
A rock that cannot move—  
A thousand promises, declare  
Thy constancy of love.”

#### RELIGION REMAINS FOR EVER.

*September 14.*—Through grace in Christ Jesus, I have been made a new creature. How precious is this grace! Religion opens to the prospect of the believer, boundless pleasures and rivers of delight. O, what an exhaustless treasure! I am glad to-day that I see and feel as I do. Once I saw through a glass darkly — now I behold Christ in his Providence, in his grace, in his ordinances, without doubting, and without a veil. My faith no longer sees “men as trees walking,” but I now

behold the things of the Spirit plainly. The Lord, in his goodness, has early permitted me to see the fallacy of the world, and the vanity of all earthly things; while, at the same time, he has given me to see the charms of religion and the beauty of holiness. All on earth is changing, passing, transitory; nothing is unchanging but Christ, nothing abiding but religion, nothing true but heaven. The world shall fade away, time grow old with years, and all terrestrial glory shall cease; but religion, and Christ, and heaven, are one, and shall remain for ever.

"While endless ages are onward rolling,  
This heavenly portion mine shall be."

GRACE OF GOD — SAVING FAITH.

*September 28.* — Through grace, God hath raised us up from "the horrible pit," from "the miry clay," and placed our feet upon the Rock of Ages — upon the broad platform of redeeming mercy in Christ. What wondrous grace is this! Though by nature I was "poor, and miserable, and blind, and naked," lost and ruined by the fall, yet through the riches of grace, Christ hath justified and adopted me, washed and cleansed, sanctified and consecrated us unto himself by his atoning blood, which is able "to purge from dead works to serve the living God," and also "to cleanse from all unrighteousness." Thanks be unto God, for his boundless grace!

It is said that "the cable is of greatest use to a ship in a storm, the shield in battle, and faith in time of suffering." Until his faith failed him, Peter walked fearlessly upon the waters; it, alone, kept Jonah in the depths of the sea; and the true Christian can say, though the waves and the billows go over me, "I will trust in the Lord Jehovah, I will trust and not be afraid." What a potent weapon is faith in the hands of the faithful Christian! "And this is the victory that overcometh the world, even our *faith*." Look at that cloud of witnesses mentioned in the 11th of Hebrews, and say, as God's dear children, if we should not have faith — living, active, saving faith — faith always. "Lord, increase our faith" evermore!

I. N. K.

URBANA, *June 1849.*

RELIGION is a most cheerful and happy thing to practise, but a most sad and melancholy thing to neglect. The government of God in the soul, is a thing which regulates, but does not enslave.



From the Scottish Guardian.

## HEAVEN.

That clime is not like this dull clime of ours ;  
All, all is brightness there ;  
A sweeter influence breathes around its flowers,  
And a far milder air.  
No calm below is like that calm above,  
No region here is like that realm of love ;  
Earth's softest spring ne'er shed so soft a light ;  
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,  
Tinged with earth's change and care ;  
No shadow dims it, and no rain-cloud lowers,  
No broken sunshine there !  
One everlasting stretch of azure pours  
Its stainless splendour o'er those sinless shores ;  
For there Jehovah shines with heavenly ray,  
There Jesus reigns, dispensing endless day.

Those dwellers there are not like those of earth,  
No mortal stain they bear ;  
And yet they seem of kindred blood and birth :  
Whence and how came they there ?  
Earth was their native soil ; from sin and shame,  
Through tribulation, they to glory came ;  
Bond slaves, delivered from sin's crushing load,  
Brands plucked from burning, by the hand of God.

Those robes of theirs are not like those below ;  
No angel's half so bright !  
Whence came that beauty, whence that living glow,  
Whence came that radiant white ?  
Wash'd in the blood of the atoning Lamb,  
Fair as the light, those robes of theirs became ;  
And now, all tears wiped off from every eye,  
They wander where the freshest pastures lie,  
Through all the nightless day of that unfading sky.



# GUIDE

TO

# HOLINESS.

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For the Guide to Holiness.

## WHAT IS ENTIRE SANCTIFICATION?

ONE of the greatest obstacles in the way of the humble inquirer after Christian holiness, is a want of definite knowledge of that for which he seeks. Could he see clearly what he wants, he would be prepared, by the grace of God, to obtain the supply of his wants. Indeed, one needs clear views of sanctification not only to obtain, but also in order to retain, the blessing.

It consists, first, in entire consecration.

One of the most simple, and at the same time, one of the most common meanings of sanctification, as it occurs in the Bible, is consecration. A city, a place, a temple, consecrated to God, is a sanctified city, a holy city, a holy place, a holy temple. A priesthood consecrated to God, is a sanctified or holy priesthood, though the majority of those confessing it may be personally unholy. A nation consecrated to God, is a holy nation, although but a very small part of it may truly fear and worship Jehovah. A body of soldiers consecrated to the service of the Lord, are called "sanctified ones," though individually each one may be an idolator. Isa. 13: 3. Jer. 51: 27.

Hence, as consecration is in the Bible made synonymous with sanctifi-

cation,\* we feel authorized to say that entire consecration is one essential part of entire sanctification.

This embraces an entire consecration of ourselves. Of the body, so that all its members may be given to the service of God; of the affections, so that henceforth God may be the supreme object of our love and adoration; of the will, that by divine grace it may so correspond to his that the never-failing language of our hearts may be, "Not my will, but thine be done;" and of the intellect, that it harbor no impure thoughts, and conceive no wrong purpose.

An entire consecration of our substance, so that we may ever look on ourselves as, in the strictest sense, stewards, of whom it is required that we be found faithful, lest it should be accused unto us, that we have wasted our master's goods, — as stewards, who may no more take that which belongs to our master, and expend it in the mere gratification of the senses, than can a clerk thus expend the substance of his employers, — as stewards, who have no right whatever to withhold from the service of our master that which is his own, nor to spend aught without first consulting his pleasure.

In a word, a consecration such that we may adopt as ours the beautiful words —

Take my soul and body's powers;  
Take my memory, mind, and will;  
All my goods, and all my hours,  
All I know, and all I feel;  
All I think, or speak, or do,  
Take my heart, but make it new.†

It consists, secondly, in entire purification.

Purification is another very common meaning of sanctification, as it is used in the Bible.‡ Perhaps it is a more common meaning than consecration.

How strong the encouragement of the Scriptures for us to expect this

\* "To sanctify, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use; and answers exactly to the import of the Greek *ἀγιαζω*, from a primitive and *γη* the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence, a holy person or saint is termed *αγιος*; i. e., a person separated from the earth, one who lives a holy life, entirely devoted to the service of God." A. Clarke, note on Ex. 13: 2.

† Meth. Hymn Book, p. 272.

‡ See 2 Chron. 5: 11; 29: 5, 15. 1 Chron. 15: 12, 14. Ex. 19: 10, 14, 22. Heb. 9: 13; 10: 4-10. Rom. 15: 16. Eph. 5: 26, 27. 1 Tim. 4: 3-5. 1 Thes. 4: 3, 4, 7, &c.

cleansing. Ezekiel, as he looks forward to the glorious times of the Messiah, assures us : Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. I will also save you from all your uncleanness.\* Such was the promise of the Prophet. Turning now to the New Testament, we find that it was for this very purpose that Christ shed his blood, for Paul says, He gave himself for it (the church) that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.† So again, in almost the same words, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.‡ Nor did he die in vain. For after that death we hear one asserting, The blood of Jesus Christ his Son, cleanseth us from all sin,§ and in almost the next verse repeating the same thought. As the result of this truth, we hear another exhorting his dearly beloved To cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord ; || and a third testifying that God purified the hearts of both Jews and Gentiles by faith : so that one who has hope of heaven may purify himself, even as Christ is pure. ¶

Thus we have ; 1, The promise of entire purification ; 2, The fact stated that Christ died that he might fulfil this promise, and 3, Repeated assurance that he can and does accomplish that for which he died.

Whatever question may be raised, as to the time when entire sanctification may be obtained, we think there can be no doubt but entire purification is an essential element of that blessing.

It consists, thirdly, in being Filled with all the fulness of God. What this means is, in part, explained by another expression of the apostle, when he says, Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them.\*\* We say in part explained, for we understand the words just quoted, in a much higher sense when applied to one who is entirely sanctified, than when used in reference to ordinary Christians. All the obstacles to this indwelling have been removed by that entire consecration and purification, of which we have already spoken. All that is meant by the fulness of God, can be known only to those who have felt it. Such have also the fulness of Christ. Their body is the temple of the Holy Ghost : a temple whence may go forth

\* Ezek. 36 : 25, 26, 29. † Eph. 5 : 25-27. ‡ Titus 2 : 14. § 1 John 1 : 7.  
 || 2 Cor. 7 : 1. ¶ 1 John 3 : 3. \*\* 2 Cor. 6 : 16.

not only all the Christian graces, but those graces in their strength and loveliness. Here is love, supreme love to God, and a love to man, like that with which Christ loved us; joy, with which a stranger intermeddeth not, unspeakable, and full of glory; peace, like a river, passing all understanding, and keeping the heart and mind in (ev) Christ Jesus; long-suffering, that, like the love from which it springs, beareth all things, and endureth all things; yea, gentleness, goodness, faith, meekness and temperance, which things, being in one and abounding, cause that he be neither barren nor unfruitful.

Thus the individual grows up into him in all things, who is the head, even Christ, and becomes complete in him, in whom dwelleth all the fulness of the Godhead. Human language can hardly carry us higher than this; the plain language of the Bible will not suffer us to set the standard lower.

Entire sanctification is sometimes called, a part being put for the whole, Perfect Love, for in such, verily is the love of God perfected. It is called, also, by the same figure, Full Assurance of Faith, for such draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. It is called also Christian Perfection, (the only perfection we dare preach,) for such come unto a perfect man, unto the measure of the stature of the fulness of Christ.

T. H. MUDGE.

LINCOLN, 1849.

For the Guide to Holiness.

## EXPERIENCE AND CONSECRATION

OF THE LATE REV. DANIEL FULLER, OF THE MAINE CONFERENCE.

BROTHER KING:—By permission of his widow, I send you one of our beloved brother Fuller's private papers: "and by it, he being dead, yet speaketh."

J. W. TRUE.

*Elliot, Me.*, Dec., 1849.

I have long felt my *obligation* to be *holy*. A number of years ago, I felt that I could not rest without it. I sought it, groaned after it, preached about it, conversed about it with those who had much experience in the deep things of God, read and prayed much—experienced a great victory, especially at a certain time in preaching from these words—"O, Jerusalem, wash thine heart from iniquity; how long shall thy

vain thoughts lodge within thee." For some time the victory seemed complete, or nearly so. But for want, perhaps, of *clear views* of its *character*, and of *perseverance* in living by the moment, and living that moment by *Faith*, my state of mind became changeable. Sometimes my joy seemed full; at other times the prospect was clouded. Finally I passed into a state in which I was easily moved to a joyful or sorrowful frame of feeling; easily elated, as easily depressed; and then into a course, I fear, of sinning and repenting, repenting and sinning. Sometimes feeling great joy, I think, *in the Lord*; at other times *guilt* and distress. Oh, the review is painful. During the past two years I have felt that I would *consecrate all to God*—attempted to do it—perhaps did feebly, very feebly; but had some *indecision* and too much unbelief, after all my painful solicitude. However, a few times during these two years I nearly regained my former standing, and felt much *Divine strength*. Within three months I have felt most of the time that nothing but holiness would answer the obligation, or could satisfy my poor (at times) sinking soul. But in my feeblest hours, when I seemed without strength, looking to *Jesus* for holiness, with even a little faith, seemed to revive the fainting spirits, and give hope of a blissful future in prospect. During this vacillating state, I have felt some pleasure, and gained some profit, I think, in reading "*Interior Life*." My attention was particularly arrested by the "*Form of Consecration*," abridged from Dr. Doddridge, as therein contained. I read it with interest, with some feeling—wishing, even longing at times, for a state of *entire* consecration to God, but again pained and ashamed before God that this was not my state. What, a *Minister* of the Lord Jesus Christ called to preach a present and a *full* Salvation, and yet do not enjoy it myself! Am I not under obligations to God; am I not reasonably expected to *lead* the members of Christ's Church into the *fulness* of God, into a state of *entire* consecration to God? How can I lead others into a state I do not enjoy myself? How can I *lead* where I do not go? Oh, how painful, how mortifying—how fearful the responsibility? The *responsibility* is upon me; I cannot evade it, or free myself; I must not attempt it. O, what shall I do? God requires a work of *me* that none but a *holy* person can perform, and he will hold me *accountable* for all the good I might do, if I were in a state of *entire sanctification*. My thoughts trouble me, my soul is pained; I tremble before God. After long and painful solicitude, by the grace of God, I come to this *resolution*, whatever others may do, I will give *myself fully to God* in a *perpetual* covenant, and in doing this, I will adopt the following



## FORM OF CONSECRATION,

most of which is found in Doddridge's form, abridged, as may be seen in "The Interior Life," p. 113.

"Eternal and ever blessed God ! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the holy majesty of heaven, and to enter into a covenant transaction with thee. I come acknowledging myself to have been a great offender, smiting on my breast, and saying with the humble publican, God be merciful to me a sinner. I come invited in the name of thy Son, and wholly trusting in his merits, entreating that, for his sake, Thou wilt be merciful to my unrighteousness, and wilt no more remember my sins.

Permit me, O Lord, to bring back to Thee those powers and faculties, which I have ungratefully and sacrilegiously alienated from thy service ; and receive, I beseech Thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the world so much as to be wholly thine. It is with the utmost solemnity, that I make this surrender of myself to Thee. I avouch the Lord this day to be my God ; and I avouch and declare myself this day to be one of his covenant children and people. Hear, O, thou God of Heaven, and record it in the book of thy remembrance, that I am thine, *entirely thine*. I would not merely consecrate to Thee *some* of my powers, or some of my possessions, or give Thee a certain portion of my services, or all I am capable of for a *limited* time ; but I would be *wholly thine*, and thine for ever.

From this day do I solemnly renounce all the former lords, which have had dominion over me, every sin and lust ; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions, which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before Thee this day, as a living sacrifice, *holy and acceptable* to God, which I know to be my most reasonable service. (To Thee I consecrate not only my person and powers,) but all my worldly possessions ; and earnestly pray Thee also to give me strength and courage to exert for thy glory all the influence I may have over others in the relations of life, in which I stand.

Nor do I only consecrate all that I am and have to thy service ; but I also humbly resign and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction all I possess and all I wish ; and set every enjoyment and every



interest before Thee, to be disposed of as thou pleasest, contentedly resolving, in all that Thou appointest for me, my will into thine, and looking on myself as *nothing*, and on Thee, O God, as the great, Eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Receive, O Heavenly Father, thy returning prodigal. Wash me in the blood of thy dear Son! Give me the mind which was in Christ, and sanctify me throughout by the power of thy spirit. And, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant, even though I should be incapable of recollecting it, and look with a pitying eye upon thy dying child.

Put strength and confidence into my departing spirit, and receive it to the embraces of thine everlasting love."

O Lord, I acknowledge this my covenant with Thee, and to this I fully subscribe, at Wiscasset, this second day of November, one thousand eight hundred and forty-four.

DANIEL FULLER.

For the Guide to Holiness.

## THOUGHTS ON THE REST OR PEACE OF THE HOLY SOUL.

No. II.

### THE HOLY SOUL RESTS FROM DESIRES.

THE soul, that is wholly given to God, not only rests from disquieting and unprofitable reasonings, (a subject remarked upon in the last Guide,) but from *desires*. Rest from desires, however, is a different thing from the extinction of desires. It would be incorrect to suppose, that desires, in their various forms and modifications, are always wrong, or always attended with anxiety. The rest from desires, which the holy soul experiences, is a rest from all such desires as do not harmonize with the will of God. All desires, which are not in unity with the divine desires and purposes, are disquieting and full of trouble.

2. How many persons are the subjugated slaves of those inordinate appetites, which have their origin in our physical nature. How many are not merely agitated, but consumed as it were, by the desire of accumulating property. How general and strong is the desire of reputation. Many, in whom other desires are perhaps comparatively

feeble, spend anxious days and toilsome nights in seeking for power. But the truly holy person, whose great and only desire is, that the will of the Lord may be done, has no desire of these things or of any things, except so far as God may see fit to inspire them. And all desires, which harmonize with God's arrangements and have their origin in a divine inspiration, are peaceful and happy.

3. "Love, *pure love*," says Mr. Fletcher in some remarks addressed to Christians professing holiness, "is satisfied with the supreme good, — with God. Beware, then, of desiring *any thing but Him*. Now you desire nothing else. Every other desire is driven out; see that none enter in again. Keep thyself pure; let your eye *remain* single, and your whole body shall remain full of light. Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not. You may feel them no more. Oh, stand fast in the liberty wherewith Christ hath made you free."

4. This passage, written by a man of deep religious experience, clearly involves and sanctions the doctrine, that holy souls rest from all desires, except such as are from a divine source. There are, then, two classes of desires; — those which are the product of a fallen and unsanctified nature, and those which are from God. Agitation and sorrow always attend the one class. True peace, the peace of Christ and of angels, is the characteristic of the other.

And we proceed now to say, that the ground of difference between them is this: Desires, which are from God, are attended with *faith*; and those, which are not from him, are *without faith*. The man of the world is full of desires; but being constantly in doubt whether his desires will be accomplished or not, he is constantly the subject of agitation and grief. But the holy man, being the subject of those desires only which God has inspired within him, cannot doubt, that God, who is never disappointed, will fulfil them in his own time and way. Having thus two facts in his mental experience at the same time, namely, desire and a belief in the fulfilment of desire, the element of uneasiness, which is involved in the wants of the one, is annulled by the pleasure, which is involved in the supply or fulness of the other. In other words, *faith* stops the cravings of desire, by being itself the "*substance*" or fulfilment of its object; so that constant de-

sire, supposing it to be constantly existing, is changed into constancy of fruition, constancy of peace.

5. In saying, therefore, that the holy man ceases from desires, we mean that he ceases from worldly desires; and in ceasing from such desires he has peace of soul. Does he desire food and clothing? Being limited in his desire by what is necessary for him, and by what God approves in him, he believes that God will see his wants supplied. And thus he is without anxiety. Does he desire a good name among men? As he desires it only that God may be glorified, and only so far as God allows him to desire it, he has faith that he will receive and that he does now receive so much of the world's favorable opinion as is best for him; and he asks and wants no more. God, who inspired the desire, has answered it at the moment; and he is perfectly satisfied. Does he desire power? As he desires no power but God's power, and such as God shall give him, he receives now, in the "evidence" and the "substance" of his faith, the very thing which he asks; and having nothing in possession and every thing by the omnipotence of belief, he can almost say with the Saviour, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And then he adds with a still higher degree of faith, "But how then shall the Scriptures be fulfilled that thus it must be?" He does not desire and does not ask any power or any assistance, which is inconsistent with God's present arrangements.

6. Aided by such views, we may possess a distinct and impressive appreciation of many passages of Scripture. "Consider the lilies of the field," says the Saviour, "how they grow. They toil not; neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, *Oh, ye of little faith.*" "Trust in the soul," says the Psalmist, "and do good:—so shalt thou dwell in the land, and verily thou shalt be fed." Matt. 6: 28-30. Ps. 37: 3.

To the holy soul, which has no desires but God's desires, and which does not doubt, such promises are *realities*.}

7. We would add here one remark more. It is well sometimes to remember, that the good, which is promised to God's people, is sure

to them, not only because it is *promised*, but because it is a *necessary result of the excellencies of the divine nature*. There is a love, a mercy back of the promise, from which the promise originated ; not only God's word but his nature is pledged.

In giving ourselves to God, (as all holy persons profess to do and must do,) we do not do it in part only. We not only renounce ourselves in the strict sense of the terms, but also the means of supporting ourselves ; — not only we renounce our persons, but all earthly and finite dependencies. We not only give ourselves to God to be servants to do his work, but to be *sons*, whom it is his delight to provide for. The support of those, whom God has adopted into his family, and who are properly called his *sons*, ceases to be a contingency. It is only when and so long as we are not of God and are separate from him, that we are left to our own wretched resources. In all other situations, it is not only a truth, but a necessity that God should provide for us. If God had never promised to clothe and feed and watch over his people, it would nevertheless have been done, because the holiness, as well as the benevolence of his nature, necessarily requires it. In other words, it is his nature to give where there is a disposition to receive. His promise is the expression of his nature.

It is thus, that, in having nothing, by mingling our desires with the divine desires, we have all things. The loss of ourselves by the moral union of ourselves with God, is necessarily the possession of God. In God is the fulfilment of our desires. In God, therefore, there is rest.

L. M.

Do not expend any more time, thought or money, on yourself and family than, with the light of eternity shining on the matter, you are satisfied is best ; lest you make your brother to offend, or offend your brother, or impair your influence as a Christian, or abridge your means of doing good, or cultivate your self-love, or grieve the Spirit, or lose sight of heaven. Can the pleasure of having fine houses, fine furniture, and fine clothes, be a balance for so many evils ?

THOSE things in or out of ourselves which are apt to *discourage* us, ought only to *humble* us.



For the Guide to Holiness.

## ONE DAY I SAW A BIRD.

(IN IMITATION OF THE RELIGIOUS POEMS OF MADAME GUYON.)

One day I saw a bird,  
The little boys had caught.  
With strings they tied it to the earth,  
To please their childish thought.  
And thus with feet and pinions bound,  
It panting pressed the dewy ground.

Then one by one they cut  
The little strings apart;  
When losing, with its severed bonds,  
The sadness of its heart,  
It joyous lifted up its wing,  
Soared high, and then began to sing

'Tis thus with men of earth;  
They pant upon the ground;  
Their selfish passions are the bonds,  
With which their souls are bound.  
Until from earth's desires set free,  
They never know true liberty.

But soon as their desires  
No longer bind them here,  
They feel the instinct of a life,  
Which seeks a higher sphere;  
And rising on the spirit's wing,  
Free as the heavens, they soar and sing.

U.

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For the Guide to Holiness.

## NECESSITY OF RELIANCE UPON THE HOLY GHOST.

It is written that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." If we would "know the things that are freely given to us of God," this Spirit must be earnestly sought for and relied upon. Unless we do so, we shall

be dead to all knowledge of "Christ in us the hope of glory" — dead to "the power of his resurrection, and the fellowship of his sufferings," — dead as to a realization of the "exceeding great and precious promises" of the gospel, — dead as to an experimental consciousness that Christ is a "Prince and Saviour for to give repentance to Israel and forgiveness of sins," — dead to the fact that the Sacred Scriptures are the Word of God, full of life and power to believers in Christ, — yes! dead to all this, and much more which the natural heart doth not know, and which human language cannot describe.

Before Christ left this world he promised to send the Holy Ghost to his disciples. He knew that without this Divine agent, they could never successfully promulgate His gospel, or withstand and overcome their enemies. Hence, said he to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They did tarry, being engaged in prayer and supplication, when suddenly "they were all filled with the Holy Ghost." Would it not be well for Christians now to tarry at the throne of grace, till they should be "filled with the Holy Ghost," or, in other words, "endued with power from on high," to overcome all sin, and to glorify God acceptably in life. 'This is what we all need, and for which we should constantly pray. It is on this power we must depend, if we would see the truths of God have their desired and designed effect. When the martyr Stephen was full of faith and the Holy Ghost, sinners were "not able to resist the wisdom and power by which he spake." Thus it always has been, and thus it always will be when the people of God are "filled with the Holy Ghost." "It is not by might or by power, but by my Spirit," saith the Lord. In the work of holiness nothing is gained without the special aid of this third person in the adorable Trinity. His office it is, to enlighten, to purify, and to guide into all truth. It is through Him that the Saints have their "fellowship with the Father, and with his Son Jesus Christ." How essentially necessary then is a firm reliance on the "Spirit's power" to bring us into possession of "all the fulness of God." But as there are many spirits abroad in the earth, it is no less important that we "try the spirits whether they be of God." Such are the machinations of Satan that he will, through the agency of his foul spirit, "deceive, if it were possible, the very elect." But let us not, through fear of being deceived, wilfully reject or resist all operations or manifestations of the Spirit. Many have done so, and by that means have resisted the Holy Ghost, and have been found fighting against the work and people of God. Remember the operations and manifestations even of God's Spirit are different persons. See 1st. Cor. xii.



In order that we may know how to try the spirits, let us give close attention to the teachings of the unerring Word. The spirit of God always harmonizes with this. That Christian who is sincerely and unreservedly consecrated to the will and service of God, and who makes the Holy Scriptures the man of his counsel and the guide of his life, will rarely, if ever, be led astray by a wrong spirit. B. S.

## THE IMAGE OF GOD IN THE SOUL.

There is something in the expressions used to describe the work of the Christian, which ought to excite our attention. It is spoken of as the renewing of the lost image, or the likeness of God in the heart. Hence it is sometimes called *Godliness*, or *God-likeness*. Our business then as Christians is to grow in the image or likeness of God. Many individuals would be very much flattered, if told that their personal charms were equal to those of some renowned *beauty*, whose praise has spread over the world. Others feel themselves highly honored when called a second Washington, or Howard, or Luther, or Calvin, or Wesley. It is considered a great thing to be halting along after the foot-prints, which the great and good who have gone before us have left upon the sands of time. But the image the Christian bears is not that of any earthly potentate, patriot, philanthropist, martyr, apostle, or angel merely. It is the image of God in his soul. His life is an imitation of God. What a work it is to be like Him! What an honor to bear His image, and reflect His spirit among men; to speak, act, think, and love, somewhat as God does. Whatever God thinks we should think, in our sphere of thought; as he desires we should desire — as he feels we should feel — as he loves we should love. Do we understand this, or do we talk in an unknown tongue when we speak of bearing the image of God in the soul? As this is what was lost in the first Adam, so it is what we are to regain in the second.

Little does the Christian world know, it is to be feared, the full import of these terms. If regenerated, we have begun to have formed within us this image of God; but what exalted heights are before us, in his matchless perfection, in which we may grow and assimilate to God, and yet remain at such an infinite distance from him. Let us then forsake every worldly passion, and let this heavenly ambition inspire and fill the soul. Why "grovel here below" and live at our "poor dying rate," when it is our privilege "to mount up with wings as eagles — to run and not be weary — to walk and not faint."—*Practical Preacher*.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

TO THE EDITOR OF THE GUIDE:— Educated in Methodism, I had the advantage of early religious instruction. The first page of memory is impressed with reminiscences of the Sabbath school, the class-room, and the worship of God's house. While yet an infant in years, I had serious thoughts of religion, and a love for the Bible. I cannot date the period when I first heard of Jesus, the friend of sinners; but I can remember, while but a small child, that I read the sacred volume with much interest and pleasure.

I have often thought that if care had been taken to give habits of devotion with the knowledge I was receiving, I might have become a Christian, almost, or quite, as soon as I became accountable; but, alas, the enemy of my soul sowed tares among the wheat, by means of my love of books, and in tender youth, my mind received the poisonous suggestions of unbelief. Light works, likewise, became a snare to my soul, and I learned many things, which I would gladly have unlearned in after life.

In my fourteenth year, I was more deeply impressed than ever before, and soon after the close of my fifteenth, during a protracted meeting, at which time there was a glorious revival of religion in my native place, I was most happily converted to God. It was after a protracted struggle, and many conflicts with unbelief, that I found mercy; but my joy was more than in proportion to the sorrows of repentance. It was "unspeakable and full of glory." I was taught to bear the cross, that, in order to grow in grace, I must live a life of obedience to the teachings of the word, and Spirit. Oh! the tender care, that was bestowed upon me, by the nursing fathers and mothers of the Church.

I soon found a warfare—I was prepared to expect it. I had learned that the pardon of sin, and the adoption into the family of God, was only the first step, or the first attainment in a life of holiness, and that *onward* must be my motto through life. Yet I believed there was such a state as the entire sanctification of soul and body, and that it formed a gloriously prominent point, in the experience of the children of God. Of the nature and condition of the state, I knew but little. I had witnessed a bright exemplification of its power, in one whom I had known in early life, the remembrance of whose happy life, and triumphant death, has ever been a star of example to me.

But of the principles, or experience, *the power*, by which there was

such an exhibition of lovely fruit, I knew not. To a want of light on the nature of sanctification, I, in a measure, attribute the delay, which attended my advancement; but there was yet another cause of delay. When seeking, I often found my faith strengthened, and when in view of the bright manifestations of love, which I received from time to time, I was almost ready to claim that which I sought. I was met with the question, Are you willing to become so remarkable as this profession will make you? *No*, answered my rebellious heart, I can never bear the persecution which those suffer who make this peculiar profession; but, whispered the spirit, nothing but this will save you; you have an enemy within that may betray you. True, responded my desponding heart, "Lord give me the blessing, *but not now*," was the inward feeling. Oh! the mercy of God! Thus in view of my privileges, I for a period of several years refused to claim them. I often wonder that I was blessed at all, yet such was the condescension of my loving Saviour, that when ever I came pleading for a present blessing, I always received it. I sometimes lived for months in a state of enjoyment of that which, it seemed to me, could be but little less than "The fulness of the blessing of the Gospel of Christ." My prayer was always, Oh, for a clean heart! Oh, for the power of holiness! Yet, when the frail body would almost faint under the power of the presence of God, and friends would ask, "Are not your prayers answered?" I replied *no*, wait until I know that sin is all subdued, and pride destroyed.

I did not comprehend clearly, that faith is the condition upon which the blessing of holiness is gained, and retained. I cherished a determination to risk nothing by confession, until I was perfectly assured; and I thought I could not feel assured, until I had been tried, and in this trial I had taught myself to believe there would be an absence of temptation. I had made up my mind, that so long as I had unholy thoughts, I could not believe myself to have attained.

In the midst of blessings, I had my secret backslidings, and in the hour of temptation, I often yielded to my besetments, with a weakness that distressed me exceedingly.

The summer of 1845, I must have exhibited strange inconsistency. I was tempted, and gave myself up to vanity, and miscellaneous reading, and, of course, lost all enjoyment in religion; but my vows were upon me, and I dared not leave the means of grace. And when in the class-room, my confessions were full and honest. At this time the Church in L. was in a cold state, and there seemed to be none to help me. But glory be to God, his spirit was faithful, and I became alarmed at my state. I

threw aside romances, *once* and *for ever*, and resolved to read religious works alone, or at least that which was sufficiently solid to benefit me; and *now* I turned to my Bible, and the Guide to Holiness, which I had read occasionally, some two or three years. Thank God, its rich pages poured a stream of light on a subject now very dear to me; for in the sanctification of my nature, I hoped for deliverance from *sin*, which had become so wearisome, that I felt as if I *could* not endure its presence. I knew that my Bible taught me the blessing in precept, in doctrine, and in promise. Yet the Guide brought all to bear, in my view, on the lives of individuals, and the promises were fulfilled to them, and the precepts obeyed by them.

Oh! how I panted for holiness! My will bowed, and my heart breathed a continual prayer for purity.

In September, of this year, I was privileged to attend a Camp Meeting. I spent one night on the ground, and then and there, I made an unreserved surrender and a consecration of all to God; and there I began to wait for Christ, my *sanctification*. All that I had, and was, passed in review, and became a free gift to God. When my mind rested upon my good name, which had ever been so dear to me, my heart inquired, how shall I glorify God without this? but the next thought was, what is that to thee? leave it there upon the altar. By grace, I was enabled so to do, and now nothing remained. My contemplations became calm, sweet, and awful. I thought a clean heart would be new, indeed; how should I feel. Just then a manifestation was made to my view, of a human heart, darkened and stained by sin; and in a moment more, the blood of cleansing was applied, and all became as the mingling of the purest white and flame. Yet, I rejoiced not, only in hope of the witness of the spirit yet to be given, and thus I continued in constant expectancy for some two weeks, feeling all the while, that time and distance shortened between my heart, and assurance, until the 22d of September, 1845, while my husband and myself joined in prayer at the family altar. My heart was strongly drawn from prayer to praise, and a glorious liberty dawned upon my mind. I felt to bathe in an ocean of love. I said, oh! what is this? this is like perfect love. *This is perfect love*. Fear was gone — bondage was gone — and light, liberty and love only remained.

And when I told it, it was with simplicity, freedom, and power. I did not inquire, will they receive it! Ah! no, I said it is *thy truth*. The next morning being Wednesday, I went to see a friend, and the following Wednesday found her rejoicing in an experimental knowledge of the



same truth. I conversed with a young Minister of the Gospel, on Friday, and on Monday he realized the same glorious power.

During that year, one, and another, and another, received the same blessing. At the close of that Conference year, my husband, at the same Camp ground where I lost all in Christ, found full assurance of faith. From the most of those named above, you have heard. But at a distance from those loved ones, I have found others who are partakers of a like precious faith, and I have witnessed displays of the power of Christ to save to the uttermost, on behalf of others. For me it is happiness to cry, "behold the Lamb of God, that taketh away the sin of the world."

L.

NASHVILLE, *Sept.*, 1849.

## THE VISION OF GOD IN GLORY.

You see, indeed, no form or shape ; and yet your whole soul perceives, with intuitive clearness and certainty, the immediate, awe-inspiring presence of Jehovah. You see no countenance ; and yet you feel as if a countenance of awful majesty, in which all the perfections of divinity shone forth, were beaming upon you wherever you turn. You see no eye ; and yet a piercing, heart-searching eye, an eye of Omnipotent purity, every glance of which goes through your souls like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory ; an ocean of which your laboring minds can take in only a drop ; an ocean, the depth of which you cannot fathom, and the breadth of which you can never explore. But while you feel utterly unable to comprehend this infinite Being, your views of Him, as far as they extend, are perfectly clear and distinct. You have the most vivid perceptions, the most deeply engraven impressions of an infinite, eternal, spotless mind, in which the images of all things, past, present, and to come, are most harmoniously seen, arranged in the most perfect order, and defined with the nicest accuracy of a mind which wills with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns, and systems through the fields of space, with far more facility than the husbandman scatters his seeds upon the earth — of a mind, whence have flowed all the streams which ever watered any part of the universe with life, intelligence, holiness, and which is still full, overflowing, and inex-

haustible. You perceive also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind is perfectly and essentially holy, a pure flame of holiness, and that as such, He regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice which reverberates through the wide expanse of his dominions, you hear him saying, as the Sovereign and Legislator of the universe, be ye holy, for I the Lord your God am holy. And you see this throne surrounded, you see heaven filled by those only who perfectly obey his command, you see thousands, and ten thousand times ten thousand of angels and archangels, pure, exalted intelligences, who reflect his perfect image, burn like flames of fire with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, a fit retinue for the thrice holy Lord of Hosts, whose holiness and all-filling glory they unceasingly proclaim.

PAYSON.

### G E M S.

"THE field of *natural revelation* is too little regarded by Christians. We may learn from God's works that he is benevolent, loves order, harmony, and beauty. He paints the lovely tints of the morning and evening sky, and the variegated flowers, and gives the diamonds their pleasing lustre. Is there a doubt that he sympathies with us in our admiration of these things? It is part of our duty to recognize the displays of his character, in all his works, and make them the occasion of devout thanksgiving.

"There is a rich harmony in the voices of nature; every sound is cheerful and beautiful, if we feel right. They form parts of one grand, harmonious, love-breathing anthem, which has been sounding on since the morning stars first sang together, and the sons of God shouted for joy. The hum of the insects, the song of the birds, the various tones of the animals, the waving of leaves and branches in the wind, the brook, the waterfall, the ocean, the patter of the rain, hail, and snow, the wind and the thunder, form the octave of nature's music."

SATAN tempts those young Christians who are really in earnest, through a *scrupulous conscience*. He hinders them a long time from learning this short lesson, "Without me ye can do nothing — with me, all things." Cecil remarks, in regard to persons in this scrupulous state, "It is not easy to give counsel to such — *they must feel their way out.*"



You may not always see the effect of your labors to do good, but you know that if they are labors in the Lord, if they are done in accordance with the will of God, they will not be in vain. They will accomplish just what God designed they should accomplish—and what more would you have?

The laborer on a building don't always see how his work is to promote the progress of the building; but, if he has confidence in the master-builder, he knows it will come in somewhere. There is not merely a possibility of success, but there is absolute certainty. This is a glorious privilege of being laborers together with God. Every act will tell on the interests of God's kingdom; so there is no need of discouragement or anxiety.

PROF. ALDEN.

WE should cherish sympathy for perishing souls, and for others, in consequence of the command of God—not render obedience in consequence of our sympathy.

IBID.

A MEMBER of Mr. Cecil's church once applied to him for sympathy and advice, under circumstances of great trial and perplexity. He wrote in reply, "Consider your case the more easy because it is so difficult. Easy things we are ready to undertake ourselves, and find we cannot manage them. Difficult things we are forced to leave or commit to God, and thus find them easy. Now, by this logic, I have proved that you are a woman in *easy circumstances*."

MR. SIMEON, referring to Mark 6: 52, said he had learnt that mercy was no cause of wonder, and sin no cause of despair. Consider *who* it is that shows mercy—it is God! And it is only because we do not consider him in his perfections and attributes that we are disposed to wonder. Christ said to his disciples, when they feared and wondered, "Where is your faith?"

THE Holy Spirit takes the word from the sealed page, and breathes it into our hearts, before we can comprehend its meaning, or be touched by its beauty, or stirred by its remonstrance, or animated by its promise.

MELVILL.

"A believer seems quite to forget himself when he begins to *wish*."

CECIL.

## PASSING AWAY.

BY MRS. HEMANS.

"Passing away is written upon the world, and all the world contains.

It is written on the rose,  
In its glory's full array ;  
Read what those buds disclose —  
"Passing away."

It is written on the skies  
Of the soft blue summer day ;  
It is traced in sunset's dyes ;  
"Passing away."

It is written on the trees,  
As their young leaves glistening play ;  
And on the brighter things than these —  
"Passing away."

It is written on the brow,  
Where the spirit's ardent ray  
Lives, burns, and triumphs now —  
"Passing away."

It is written on the *heart* —  
Alas ! that *there* decay  
Should claim from love a part !  
"Passing away."

Friends, friends ! O, shall we meet  
Where the spoiler finds no prey ?  
Where lovely things and sweet  
Pass not away ?

Shall we know each other's eyes,  
With the thoughts that in them lay,  
When they meet beneath the skies  
Which pass away ?

O, if this may be so,  
Speed, speed, thou closing day !  
How blest, from earth's vain show,  
To pass away !











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